HADRAT ABU BAKR

THE FIRST CALIPH OF ISLAM

By

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TRANSLATOR'S PREFACE

The *Sīrat-us-Ṣiddiq* has been translated into English at the desire of its author, Nawab Sadr Yar Jung Bahadur Maulvi Muhammad Habibur Rahman Khan Sherwaṇi, who is too well known a figure in the literary circles to need any introduction. His vast erudition and active interest in literary and academic activities for the last fifty years have won him a position of honour and distinction among Muslim scholars. The Habibganj Library which is the result of his life-long labour contains one of the finest collections of rare manuscripts in Northern India and has been utilized by many a scholar and research worker.

Of the several books that he has written and published, the *Sīrat-us-Ṣiddiq* is the first to be translated into English. A careful study of this small but extremely valuable treatise will show that the author has taken considerable pains in preparing it and consulted most of the authentic works dealing with that period. The original text in Urdu does not contain references to volumes and pages of the Arabic works that have been quoted profusely, but he has been good enough to take the trouble of supplying me with these references for the English translation.

I must admit that it has not been possible to import into English all the charm and force of the original, but I have made an attempt to make the translation as faithful as possible. In the case of Arabic passages of which the author has given Urdu translation in his book I have tried to retain the spirit of his own version. But the English rendering of the Quranic verses is taken from Maulana Muhammad Ali's Translation of the Holy Quran.

I owe a word of gratitude to Mr. Obaidur Rahman Khan Sherwani, M.L.A., Hony. Treasurer, Muslim University, Aligarh, for it was from him that the suggestion for an English translation of the *Sīrat-us-Ṣiddiq* originally came.

Aligarh — SYED MOINUL HAQ.

January, 1947.

INTRODUCTION

"The best of human beings after the true prophets," Ḥaḍrat Abu Bakr occupies a unique position in the history of Islam. His services and sacrifices in the cause of his Faith and his attachment and devotion to the person of the Holy Prophet have really never been surpassed. He was the first among the grown-up men to embrace Islam and did it, unlike the other converts, as has been narrated in one of the sayings of the Prophet, without the slightest hesitation. After joining the new movement he placed his life, property and honour—in fact all that he possessed—at the disposal of his Master, and during the next twenty-three years that the Prophet was engaged in fighting against the forces of ignorance and obscurantism there was no event of importance in which Abu Bakr did not play a prominent part.

The Arabian Prophet had taken upon himself the task of bringing about the mightiest of revolutions in the history of mankind. Not only were the old customs and practices to go before a new and enlightened faith, but the entire structure of human society had to be dismantled and raised afresh. The world was almost taken aback by the principles of Liberty, Equality and Fraternity which

were being expounded by a person who had not even had the advantage of being literate. It is never easy to free a people from the bondage of their old customs and ideas, and for every revolution, however limited, a period of transition and training is necessary. But the light of Islam came with the suddenness of lightning, and it dawned upon and illumined a country which was steeped in utter darkness. Obviously, under these circumstances the Prophet had to put his mission through in the face of universal hostility. But no power on earth could shake his determination, and he stood firm like a rock buffeting the waves of opposition with a firmness and conviction which find no parallel in the pages of history.

In these days of distress and hardships when the Prophet had to resist the outrageous conduct of his own people, Hadrat Abu Bakr was his constant companion and remained, in the words of even a hostile critic, like Muir, "of all the followers of Mahomet, the firmest and most resolute." When after thirteen years of missionary work at Mecca he migrated to Medina, Ḥaḍrat Abu Bakr was the only person who had the privilege of being the companion of the Prophet's journey and remaining with him in the famous *Cave of Thaur* for three days and nights—an incident, which has won him the immortal honour of being mentioned

in the Holy Quran as the *Second of the Two* (*thani athnain*). Again, it was here in the solitude of this *Cave* that the Prophet strengthened his faith in God by impressing upon his mind the idea that one who comes under His protection needs fear nobody. It was one of the most critical moments in the history of Islam: the Prophet and his *Companion* are in the *Cave* while those who were entrusted with the duty of finding them out reach its mouth. Abu Bakr gets puzzled and says, "O Prophet of Allah, we are overtaken." "Grieve not," says the Prophet, "surely Allah is with us."[1] For the rest of his life Abu Bakr always counted upon the protection of God and never yielded to the pressure of adverse circumstances.

An account of the magnificent part that Ḥaḍrat Abu Bakr has played in sharing the labours of his Master, both in war and in peace, and the unqualified success with which he faced the enemies of Islam after assuming the office of the *Khilafat* can be read in the pages of the book itself. I need not even dilate upon the personal attainments and virtues of the first Caliph of Islam for they have been discussed there in a separate chapter.

A man of consequence, Abu Bakr enjoyed considerable influence among his people even before his conversion to Islam. The teachings and

1. Holy Quran, IX, 40.

example of the Prophet added that brilliance of perfection to his virtues which made him an ideal follower of Islam and won for him a place second to none in the community of the Muslims. The last ten years of the Prophet's life, during which he stayed in Medina, saw the marvellous expansion of Islam throughout the peninsula of Arabia. This remarkable success was the result of ceaseless efforts and tremendous sacrifices on the part of Muḥammad and his followers. And in this race of making sacrifices for the cause of Islam Ḥaḍrat Abu Bakr always occupied a position of honour and precedence. No person could assess the value of his services more accurately than the Prophet himself, and, indeed, no words of appreciation could be more emphatic and more charming than the following *ḥadīth*:

"Never has the sun risen or set on a person, except a prophet, greater than Abu Bakr."

ALIGARH
January 1947

SYED MOINUL HAQ.

PREFACE TO THE THIRD EDITION

The *Sīrat-us-Ṣiddiq* was first published eight years ago. Since then one more edition has come out and the unabated enthusiasm of the *ahl-e-īmān* now demands a third one. This was being postponed because I wanted to add a few more sections to the original text. Ultimately a request from Mombasa created a feeling that it would be criminal on my part to postpone its publication any more.

The following sections which are now being added have increased the volume of the book by about half the original size. I pray that by the grace of God the benefit may be increased ten times! "And this is not difficult for Allah."

(1) Personal virtues.

(2) In what Ḥaḍrat Abu Bakr had the honour of being the first?

(3) Conclusion.

Under Section 1, the address of Ḥaḍrat 'Ali is worth reading. It is in fact a review on the life of Ḥaḍrat Abu Bakr, with all the strength of that spiritual knowledge and eloquence which were possessed exclusively by the Lion of Allah (Ḥaḍrat 'Ali).

"Our Lord! Accept from us; Surely Thou art the Hearing, the Knowing!" (Holy Quran).

MUHAMMAD HABIBUR RAHMAN KHAN

Ḥabibganj (Aligarh)
Friday, the 14*th* *Dhil-ḥijja,* 1339 A.H.

PREFACE TO THE FIRST EDITION

"In the name of Allah, the Beneficent, the Merciful." "We praise Allah and pray for the Great Prophet and his descendants and his *Companions* who remained firm and made the others to remain firm on the right path!"

Some time ago that my friend Dr. Ziauddin Ahmad requested me to address the students of the M.A.-O. College on the life of a distinguished hero from the early history of Islam. I selected Ḥaḍrat Abu Bakr because he is not only regarded as the greatest Muslim by all sections of *ahl-i-Sunnat wal-Jama'at* but also because I believe that in his person we find a combination of all those virtues which are required for true guidance in temporal as well as spiritual matters.

Moreover, of his work and achievements the Mussalmans know but little. To guard them against the evil consequences of deviating from the path of moderation it would be an effective method to publish the biographies of the early heroes of Islam so that they might read them and draw lessons from their lives.

The conduct and outlook of the Mussalmans of that age were true models of the teachings of Islam and were absolutely free from all those external

influences which were responsible for the abandonment of the right path by their later generations. The backwardness and degeneration that we are facing today are undoubtedly due to our deviation from that path. In short, in the lives of the Muslims of the early centuries we find the best realization of the ideals of Islam and therefore they can serve as excellent models for all Muslims, in fact for all human beings, in every walk of life. It is with this object that I have written this small brochure, and I hope God will accept my humble labours and make them a source of benefit to my co-religionists.

Before I could actually begin the work of writing this lecture I had to read a number of books for collecting relevant material. This caused some delay in its publication, which, however, was not without an advantage, for if it kept the readers waiting for some time, it also made it possible for the author to utilize printed editions of some valuable works, like the *Ṭabaqat-i-Ibn Sa'd*.

I give below a list of some of the original authorities that have been consulted and utilized:—

1. *Jama' Ṣaḥiḥ*, Imam Bokhari.
2. *Sirat*, Ibn Hisham.
3. *Ṭabaqat*, Ibn Sa'd.
4. *Ma'arif*, Ibn Qutaiba.
5. *Murujudh-Dhahab*, Mas'udi.
6. *Tarikhul Muluk wal Umam*, Imam Ibn Jarir, Ṭabari

7. *Kāmil*, Ibn Athir
8. *Nuzhat-ul Abrar fil Asami wa Manaqib-ul Akhyar*, Imam Wajihuddin 'Umar
9. *Al-Isti'ab fi Ma'rifatul aṣḥāb*, Ibn 'Abdul Barr.
10. *Al-Aṣabat fi tameez-ul Ṣaḥabah*, Ibn Ḥajar 'Asqalani
11. *Tarikhul Khulafa*, Suyuṭi
12. *Izalat-ul Khifa' an Khilafat-ul Khulafa*, Shah Waliullah Sahib.
13. *Futuḥ-ul Buldan*, Biladhuri.
14. *'Iqdul Farid*, Ibn 'Abd Rabbihi.
15. *Khulaṣatul Wafa*.
16. *Al Riaḍul Nuḍrat*, Muḥibuddin Ṭabari.
17. *M'ujam'ul Buldan*, Yaqut Ḥamavi } For geographical references.
18. *Futuḥul Bari*. } For geographical references.

With a view to follow the early historians of Islam in their simplicity of style I have presented facts and events in plain and unadmired language. I hope, therefore, that I shall be excused for adopting a style which lacks linguistic beauties.

" And with none but Allah is the direction of my affair to a right issue."

MUHAMMAD HABIBUR RAHMAN KHAN

Habibganj (Aligarh)
14th *Rajabul Murajjab*, 1331 A.H.

TRANSLITERATION

ا	= a	ط	= ṭ
ب	= b	ظ	= ẓ
ت	= t	ع	= ‘
ث	= th	غ	= gh
ج	= j	ف	= f
ح	= ḥ	ق	= q
خ	= kh	ک	= k
د	= d	گ	= g
ذ	= dh	ل	= l
ر	= r	م	= m
ر	= z	ن	= n
س	= s	و	= w
ش	= sh	ہ	= h
ص	= ṣ	لا	= la
ض	= ḍ	ی	= y

CONTENTS

CHAPTER I

EARLY LIFE

Ḥaḍrat Abu Bakr, who was known as 'Abdul Ka'bah in the pre-Islamic days, was given on his conversion to Islam the name of 'Abdullah by the Holy Prophet. He also bears the titles of Ṣiddîq (The True) and 'Atîq (The Generous), but it is his *kunnyat* (Abu Bakr) which has gained the widest popularity. He belonged to the Quraishite clan of Bani Taim, and his geneology unites with that of the Holy Prophet in Murrah who was their common ancestor.[1] His father, 'Uthman, with Abu Qaḥafa as his *kunnyat*, was ninety years of age when he accepted Islam in 8 A.H. at the time of the conquest of Mecca. Six years later he died (in A.H. 14) during the *Khilafat* of Ḥaḍrat 'Umar. His

1. MURRAH

Kilab	Taim
Qussay	Sa'd
'Abd Munaf	Ka'b
Hashim	Amr
'Abdul Muṭṭalib	'Aamir
'Abdullah	Abu Qaḥafa
The Prophet	Abu Bakr

mother Salma with Ummul Khair as her *kunnyat* had also accepted Islam. Like her husband she also came of the Bani Taim clan.

Ḥaḍrat Abu Bakr was born two years and a half after the year of the Elephant or 50 years and 6 months before the commencement of the *Hijri* era.[1] Even in the pre-Islamic days he was counted among the chiefs of the Quraish. It has been recorded by the historians that of the respected *Companions* there were ten who were recognized as leaders before as well as after the advent of Islam, and one of them was Ḥaḍrat Abu Bakr. He was a resident of Mecca, but he had to go to Syria and Yemen several times for purposes of trade which was the main source of his livelihood. The first of these journeys was undertaken when he was only eighteen years old.

Even before his conversion to Islam, Ḥaḍrat Abu Bakr enjoyed great popularity among his people and was widely known for his excellent manners, sympathetic nature, extensive knowledge and perfect wisdom. He was consulted on all matters of vital importance and considerable weight was given to his opinion. On questions connected with the history of the Quraish and the geneology

1. Abraha the king of Abyssinia had invaded Ḥejaz forty years before the declaration of Prophethood. As there were elephants in his army this year came to be known as the year of the Elephant. The Arabs used to reckon their dates from this year.

and relations of the various families and branches of that tribe, he was the greatest living authority of his day. For centuries, the main feature of the Arab society had been its tribal organization where all matters were referred to the chiefs of the various tribes for settlement. The function assigned to Ḥaḍrat Abu Bakr as one of the chiefs was that of *us͟hnaq*[1] and in no case of murder blood-money could be accepted without his approval. He had full command on composing poems, but had given it up after accepting Islam. He had never tasted wine even before his conversion.

Conversion to Islam.

Ḥaḍrat Abu Bakr often visited the Holy Prophet before the Call, but at the time of the first Revelation he was in Yemen. When he returned to Mecca, Abu Jahl, 'Utba and S͟haiba along with other chiefs of the Quraish came to see him. In the course of their conversation he asked them if they had any fresh news. "Yes," they replied, "the biggest news is that Abu Ṭalib's nephew who is an orphan has declared himself to be a prophet. We were anxiously waiting for your return as we needed your guidance in devising suitable means to check him." On hearing this he got so excited that immediately

1. In pre-Islamic days murder and bloodshed were a common feature of Arab life; cases of the payment of blood-money (*dait*) were numerous. It was therefore one of the most important functions that the Quraish had assigned to Ḥadrat Abu Bakr.

taking leave of the chiefs who had brought him this news in a suitable manner, he hurried to the Holy Prophet, inquired about the Divine Call and accepted the new Faith at that very meeting. The Holy Prophet has said, "Whenever I offered Islam to any person he showed some hesitation before embracing it. But Abu Bakr is an exception, because he accepted my offer to join it without the slightest hesitation on his part."[1]

There is a difference of opinion among the authorities as to whether Ḥaḍrat Abu Bakr or Ḥaḍrat 'Ali accepted the new Faith first; but this much is beyond doubt and all agree on it that the first among the grown-up men to embrace it was Ḥaḍrat Abu Bakr, and that Ḥaḍrat Ali was the first among children, Khadijah the first among women, and Zaid bin Ḥarith the first among slaves who joined the ranks of Islam.[2] Sa'd bin Waqqaṣ had embraced Islam only seven days after the first Revelation, but Ḥaḍrat Abu Bakr and 'Ali had both preceded him. After his conversion Ḥaḍrat Abu Bakr devoted all

1. Suyuti says in his "Tarikhul Khulafa," "Abu Mua'aym and Ibn Asakir record on the authority of Ibn Abbas that the Apostle of God said, 'I never spoke to any one regarding Islam but he denied me and rejected my words, save the son of Abu Qaḥafa and verily I never said unto him a thing but he acquiesced in it and was steadfast there." (English translation by Jarrett, pp. 34-35).

2. Without quoting any authority Ameer Ali makes a definite assertion that 'Ali accepted Islam before Abu Bakr (*A Short History of the Saracens*, p. 9). Suyuti has a separate section on this and has quoted the relevant authorities. (*Ibid*, pp. 31-35).

he had—power and influence, ability and efficiency, life and property—to the cause of Allah and His Prophet. In fact his whole life is an unbroken story of devotion and loyalty to the Faith. His extensive influence over his people was no doubt responsible for the conversion of distinguished persons like Ḥaḍrat 'Uthman, Zubair, Ṭalḥa, 'Abdur Raḥman bin 'Auf and Sa'd bin Abi Waqqaṣ who are all among the *sabiqoon awwaloon* (the first among the earliest.)[1] He spent his wealth most ungrudgingly on those poor Muslims who were persecuted by their heartless owners, and many of them were purchased by him and granted freedom. Bilal was one of these. His master was dreadfully angry with him for his conversion to Islam. He would force the poor man to lay himself down on the burning sand, and then placing a heavy piece of stone on his breast he would tell him, "You will remain in this state of torture as long as you do not reaffirm your faith in *Lat* and *'Uzza*"[2]. But from beneath the stone he would reply, "My God is One Who has no partner." Once Ḥaḍrat Abu Bakr happened to see him in this pitiable condition. It was too pathetic a sight for him to bear, and he immediately purchased the slave and set him free.

1. Those of the *Companions* who had embraced Islam before the Battle of Badr. (A.H. 2).

2. Lat and 'Uzza were two famous idols of the pagan Arabs.

Loyalty and devotion.

For three years in the beginning the Prophet preached the new Faith in secrecy, and consequently Ḥaḍrat Abu Bakr could serve the cause of Islam only in a quiet manner. In the fourth year the following verse of the Quran was revealed :[1]

"Therefore expound openly what thou art commanded, and turn away from those who join false gods with God."

The Holy Prophet now openly proclaimed the Truth and began to condemn in public the evils of idolatry and ignorance. This naturally offended the pagans of Arabia; and barbarous and warlike as these people were, they had no hesitation in doing all that lay in their power to harass the Messenger of God and put Him into trouble. Throughout this period Ḥaḍrat Abu Bakr had the privilege of sharing the difficulties and afflictions of his great Master. On one occasion the idolaters were discussing in the *ḥarem* how the prestige of their idols had received a shock by the advent of Islam that the Holy Prophet arrived at the scene. His appearance excited the fury of these pagans, and one of them came forward and said, "Are you the person who has insulted our gods?" "Yes," replied the Prophet fearlessly. On hearing this the whole crowd fell upon him and began to beat him.

1. Holy Quran, XV : 94.

And as they beat him they asked him, "Are you going to substitute One God for all these gods?" Ultimately the Prophet lost consciousness (on account of injuries) and fell down. It was at this moment that Ḥaḍrat Abu Bakr, who had hurried to the spot immediately on being told sarcastically that he should rescue his Friend, arrived. He rushed through the crowd and removing and striking all those who came in his way he addressed them thus: "Alas! you are to be pitied! You want to kill a person simply because he says that Allah is his Maintainer, and in spite of the fact that he has brought signs to you from your God."[1]

This intervention on the part of Ḥaḍrat Abu Bakr infuriated the idolaters who now rushed at him and beat him so much that his head was broken and blood began to flow from the wounds. Ultimately his relatives came to his succour. When he was being beaten these words were on his lips:

"Thou art sacred! O Master of dignity and greatness!"

His daughter 'Āyesha says that her father's head was so badly injured on this occasion that a mere touch of hand would remove the hair. Another incident may be quoted to illustrate the firmness and constancy of the Prophet's mind and the dauntless courage with which he faced this storm of

1. Ṭabari, II, p. 223.

difficulties. It is recorded in the *Ṣaḥiḥ Bokhari* on the authority of Ḥaḍrat Khabbab that one day he went to the Holy Prophet who was lying near the *Ka'ba* with his head resting on his mantle and said to him, "O Prophet of Allah! How is it that you do not pray to God for our help?" The Prophet was angry to hear this and the colour of his face became red. He turned to Khabbab and said, "In the past there were people who remained firm in their faith although their flesh was separated from their bones by means of iron combs and their heads were sawed and cut into two. There is not the slightest doubt that Allah will give our Faith success and time will come when a horseman will cross the distance between Ṣan'a and Ḥaḍramaut[1] without fearing any one except Allah."

Hijrat to Abyssinia.

When it became impossible to bear any more the cruelties and excesses of the infidels the Prophet advised the Muslims to migrate to Abyssinia, because the Christian monarch of that country was well known for his justice and sympathy, and all those who sought refuge under him received kindness and comfort. Consequently, the Muslims migrated to Abyssinia in two different groups. The first batch was composed of eleven men and four women, while the second consisted of more than eighty

1. Both these towns are in Yemen, with a distance of 216 miles between them.

persons. The Prophet himself, however, stayed in Mecca. Ḥaḍrat Abu Bakr, too, was anxious to remain with his Master, but in the end he was also compelled to leave the place and bid farewell to the members af his family. On his way he met Ibnud Daghna, the chief of the Qâra tribe[1] at Barkal Ghamad.[2] He was surprised to see Ḥaḍrat Abu Bakr in that condition and asked him, "Where are you going?" "My people have turned me out," replied the emigrant, "and I am now migrating to a foreign land where I shall have the freedom of worshipping my Allah." "No," said Ibnud Daghna, "A person like you, who has always helped the needy, who has sympathized with those in difficulties, who has extended hospitality to the guests and who has ever shared the hardships of others, cannot leave his home; nor can he be sent into exile. Come along and let us return to Mecca. I take the responsibility of giving you protection, and you shall have full freedom to worship your God in your own town." Thus Ibnud Daghna brought him back to Mecca. In the evening, he addressed a gathering of the chiefs of the Quraish and said, "Do you want to turn out a person who has always come to the help of the needy and the

1. The Qara tribe of the Quraish was in alliance with the Bani Zuhra and was famous for its skill in archery.

2. It lies at a distance of five stages from Mecca in the direction to Yemen.

afflicted and who has always shared the hardships of those who followed the path of Truth? Abu Bakr should neither be sent into exile, nor should he be allowed to leave this place of his own accord." The Quraish accepted the security of Ibnud Daghna and asked him to tell Ḥaḍrat Abu Bakr to remain in Mecca on the condition that he would worship his God only inside the walls of his house. He was not allowed to offer his prayers or recite the Quran in open because they feared that their women and the young folk among them would be led astray!

For a long time Ḥaḍrat Abu Bakr obeyed these restrictions. But when it was no more possible for him to conceal his all-consuming zeal for the Faith, he constructed a small mosque[1] outside his house and began to offer his prayers there. Being a tender-hearted man he would begin to weep when reciting the Holy Quran. This strange sight attracted crowds of young men and women of the Quraish who like moths fell upon each other in surprise. The leaders of the tribe got alarmed at this state of affairs and said to Ibnud Daghna, "Abu Bakr has broken the conditions which had been agreed upon. He has begun to offer his prayers and recite the Quran in the mosque outside his house. We fear that this might mislead our young men and women. You should therefore check him from doing this. We do not want to violate the

1. This was the first mosque of Islam.

agreement that we have made with you, but at the same time we cannot permit Abu Bakr to offer his prayers or recite the Quran in public." When Ibnud Daghna mentioned this to Ḥaḍrat Abu Bakr he replied, "You may please take back your protection as I am perfectly happy under the protection of my Allah!"

Hijrat.

The Holy Prophet had to stay in Mecca for 13 years after the first Revelation, and the perseverance and firmness with which he carried on the work of preaching his message during this period have no parallel in history. His courage and determination in the face of bitter opposition will always be a source of inspiration to those who work in the cause of Truth. In discharging the heavy responsibility of conveying to humanity the message of God, the Prophet had to start his work single-handed with no ostensible means of protection to meet the attacks of the warlike and semi-barbarous tribes of Arabia. These ignorant people who had been victims of obscurantism and superstition for many a generation and who had become notorious for their idolatrous practices and criminal ways of life had to be changed into the most refined and civilised of human beings: the wanderers of the Arabian desert were soon to become the leaders of humanity. And this colossal revolution had to be brought about not by violence and bloodshed, but through

sheer force of truth. For once the world was to see that Truth must triumph over ignorance.

Thus, for three years in the beginning, the Prophet had to preach his message secretly, and some of the most prominent of the *Companions*, like Ḥaḍrat Abu Bakr, Ḥaḍrat 'Ali, Ḥaḍrat U<u>th</u>man and Ḥaḍrat 'Abdur Raḥman bin 'Auf, had the honour of embracing the new Faith during this period. Later, when he received the divine command to proclaim the Truth openly, he did it with such firmness and determination that even the hills and the valleys of the Arabian peninsula began to echo with the voice of Islam. His doctrines were carried by his followers to the various parts of the globe, and even today we find millions of human beings professing his Faith.

As the general attitude of the Meccans was still hostile, the Prophet started the practice of addressing the people at the fairs which were held in the vicinity of their city. Here too the response was not very encouraging in the beginning. But after some time he addressed a group of the Medinites who listened to his Message with great attention on the very first occasion, and in the course of two or three years the people of that city were won over to the new Faith. Medina thus became a place of security for the Musalmans, and they were permitted by the Prophet to go and settle there four months before he himself could

leave Mecca. Consequently large batches of the *Companions* began to migrate, and Ḥaḍrat 'Umar also went on *hijrat* at this time. Ḥaḍrat Abu Bakr, too, expressed his intention several times to migrate to Medina, but the Prophet stopped him saying, "I am also waiting for orders (from God) to go." Realising through the wisdom of his faith that the Prophet's words implied that he would be required to accompany him Ḥaḍrat Abu Bakr set apart two camels and began to look after them.

Usually the Prophet used to go to the house of Ḥaḍrat Abu Bakr in the morning or in the evening. But one day it was at noon-time when the sun was hot that he went there with a sheet of cloth covering his head. When Ḥaḍrat Abu Bakr who was sitting with the members of his family was told that the Holy Prophet was coming he said, "May the lives of my parents be sacrificed to him! His coming at this unusual hour is not without reason." In the meantime the Prophet arrived at the door of the house, and entered it after knocking for permission. He wanted to talk to Ḥaḍrat Abu Bakr in privacy but was told that there was nobody there except his two daughters. The Prophet now told his Companion that he had received orders for *hijrat*. "And what about my accompanying you?"[1] asked Ḥaḍrat Abu Bakr. "Yes," replied the Prophet, "that has also been sanc-

1. Ibn Hisham, p. 171.

tioned." This happy news overwhelmed him so much that tears appeared in his eyes. Ayesha says that it was on this occasion that she realised that excessive joy also brings tears into the eyes of a person.

Now Ḥaḍrat Abu Bakr had the two camels brought before the Prophet, and requested him to select one of them. He accepted one of the animals and paid its price. It was decided that they should leave the same night, and so all arrangements were made then and there. As all the leading *Companions* had already left Mecca except Ḥaḍrat Abu Bakr and 'Ali it was agreed upon that the latter should remain in the city in order to restore to their owners articles which were in the custody of the Prophet, while the former (Ḥaḍrat Abu Bakr) would accompany his Master and leave for Medina in the night.[1]

In short, the Prophet left Mecca at the appointed hour and stayed for three days in the cave of *Thaur* which is not far from the city. Ḥaḍrat Abu Bakr's comradeship has been referred to in the following verse of the Holy Quran :—

" The Second of the two when they were both in the Cave."[2]

1. It is to be noted that theMeccans in spite of their hostility and opposition had complete faith in the honesty of the Holy Prophet and left their articles in his custody. He was therefore generally known as 'Ameen.'

2. Holy Quran, IX : 40.

And it was also here in this cave that the Holy Prophet consoled the anxious mind of Ḥaḍrat Abu Bakr with words whose grace and dignity will never fail to impress even the bitterest of his opponents. The safe departure of the Prophet had made the Quresh furious, and they lost no time in despatching their men to overtake him. These pursuers suddenly arrived at the Cave and took their stand just near its mouth. Ḥaḍrat Abu Bakr was greatly puzzled at this and said, "O Prophet of Allah! We are overtaken." "Grieve not," replied the Prophet. "Surely, Allah is with us."[1]

After three days they resumed their journey taking the route that lay along the coast-line. The Holy Prophet and Ḥaḍrat Abu Bakr were on one camel, while the other carried 'Abdullah bin Arqaṭ, the guide, and 'Āmir bin Foheirah, the manumitted slave of Ḥaḍrat Abu Bakr. Abu Bakr was at this time 49 years and 6 months old, but the hair of his head and beard had turned grey. The Prophet's hair was dark although he was in the fifty-third year of his life. Of the 40,000 *dirhems* which he had at the time of his conversion only 5,000 had remained with him. His entire fortune had been spent in the cause of Islam, and he had now brought with him this remaining sum

1. Holy Quran, IX : 40.

also, leaving his wife and children to the care of God alone.

When Abu Qaḥafa learnt of the migration of his son he was greatly disturbed, and going to his grand-daughter, Asma, he said, "Your father has left this place, and I understand that he has taken with him his entire fortune." Thinking that the old man might be shocked to learn the true facts she promptly replied, "No, sire, this is not correct. He has left enough for us." She then led the old man who was in the eighty-third year of his life and had lost his sight to the almirah and asked him to satisfy himself by touching with his own hand the money that had been left by her father. Abu Qaḥafa put his hand on the pebbles which his grand-daughter had placed there under a piece of cloth and said, "If he has left this much for us, then there is nothing to worry about." To give an idea of the helplessness of Ḥaḍrat Abu Bakr's family the following incident may be quoted. Abu Jahl who like other chiefs of the Quraish had become furious at the successful migration of the Muslims came to Asma and asked her to tell him where her father was. When the girl replied that she had no knowledge of her father's whereabouts that wretched fellow slapped her on the face with such force that her ear-ring got separated from her ear and fell at a distance.

On the 12th of Rabi I the Prophet and his *Companion* reached their destination. As the Medinites

who came to receive them had never seen the Prophet before they could not recognise him, and to make an enquiry on the spot would have been an act of imprudence. But their anxiety was soon removed when Ḥaḍrat Abu Bakr spread his sheet to protect his Master's face from the sun.

The Medinites extended a cordial welcome to the emigrants most of whom had nothing to live upon, and nearly all of whom were in need of a place of shelter. The affection and kindness with which they were received by the people of this city will always be reckoned as one of the most important events of history, for it was in recognition of these services that they came to be known as "helpers" (or *Ansar*). On reaching Medina the Prophet introduced the practice of *mawakhat* (brotherhood) by which the emigrants and the helpers (*Muhajirin* and *Ansar*) began to live as brothers, and their mutual relations were as affectionate as those of real brothers. One of the *Ansar* is said to have taken his emigrant brother to his house and showing him all that he possessed he said, "You will have half of this property, and I shall divorce one of my two wives so that you may marry her. "No," replied the emigrant. "You must keep all your property and wives with you. I do not need them." Ḥaḍrat Abu Bakr's *Ansari* brother was Khârija bin Zaid; hence he took his residence in Sunḥ[1].

1. Sunḥ—it was one of the streets of Medina.

The Prophet's Mosque.

For seven months the Holy Prophet stayed at the house of Ḥaḍrat Abu Ayyub Ansari. Then he purchased a suitable plot of land for ten sovereigns from the money belonging to Ḥaḍrat Abu Bakr, constructed the *Masjid Nabavi* (Prophet's Mosque) and allowed the *Companions* to build their dwellings around it. Abu Bakr also built a house with one of its windows opening into the courtyard of the Mosque. When the Mosque was under construction, the Prophet sent some men to bring the members of his family from Mecca. Ḥaḍrat Abu Bakr's family also came to Medina with the same caravan and stayed in Sunḥ till their new house was ready for them to shift. These houses were built with unbaked bricks and had tattis and mud walls for partitions. Their roofs were of palm wood and leaves and were so low that a man could touch them with his hand.

From the *hijrat* to the commencement of the *Khilafat* of Ḥaḍrat Abu Bakr the history of Arabia is in reality a record of the brilliant achievements of the Holy Prophet. A detailed history of the events of this period would therefore become a biography of the Prophet, which is not the main theme of this brochure; but at the same time we have to refer to them, otherwise we shall be ignoring an important aspect of Ḥaḍrat Abu Bakr's life. Consequently we have followed the example of Maulana Shibli's *Al-Farooq* where the author has

described the main events in outline but has made detailed references to the part played by Hadrat 'Umar.

Battle of Badr A.D. 2.

The above paragraphs give us only an approximate idea of the wrongs done to the Holy Prophet and his followers and the forbearance and resignation with which they faced them. The infidels of Mecca who had done all that lay in their power to cause hardship to the believers now decided to use force in order to crush the new movement in Medina. The Prophet therefore had no alternative but to take up arms in self defence, as he had decided to proclaim the Faith. The result was that a series of battles had to be fought during the period of his residence at Medina. Of all these battles that of Badr has a unique distinction and those who participated in it are regarded as the Muslims of the first rank.

Badr was the name of a well which was situated at a distance of about seven stages from Medina in the direction of sea-coast and was the scene of an annual fair that lasted three days. As this battle was fought not far from this well it has come to be known as the Battle of Badr. In A.H. 2, the infidels of Mecca mobilized a large army under the command of the best chiefs of the Quraish in order to launch a campaign against the Muslims at Medina. On

hearing of this development the Prophet also summoned his followers, but their number could not go beyond 313, of whom 236 were from the 'helpers' and 77 from the 'emigrants'. This small band of his followers was very poorly equipped, and the 70 camels and 3 horses which they could manage to bring to the field had to be used by rotation. The same camel was used, for instance, by the Prophet, Ḥaḍrat 'Ali and Murthad Ghanavi. Against this tiny force the Meccans had brought a thousand fighters of whom at least one hundred were horsemen. When the Prophet saw that in equipment and numbers his followers were inferior to the enemy he went into *sijdah* and prayed to God for the victory of the Muslims in these words: "O Lord! I beseech Thee to fulfil the promise that Thou hast given to me. O Lord! If Thou shalt allow this band of Muslims to perish Thou shalt not be worshipped on Earth." [1] At this moment Ḥaḍrat Abu Bakr who had spread a sheet of cloth over the shoulders of the Prophet said, "O Prophet of Allah! May the lives of my parents be sacrificed to you! Your prayers to Allah have met with acceptance, and He shall soon fulfil the promise that has been made to you!" On hearing this the Prophet concluded his prayers and came to the field of battle with these words on his lips: "Soon shall the hosts (of the infidels) be routed and

1. Ṭabari, III, p. 280.

they shall turn their backs"[1] The Holy Quran refers to this incident in the following verse:

"When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another."[2]

The *Companions* had raised for their Prophet a small pavilion at one end of the battle-field, where he sat, guarded by Ḥaḍrat Abu Bakr. When the battle commenced the Prophet led the attack in person and gave the charge of the right wing to Ḥaḍrat Abu Bakr and that of the left wing to Ḥaḍrat 'Ali, In the course of the battle when Ḥaḍrat Abu Bakr saw his son 'Abdur Raḥman, who had not accepted the Faith till then, fighting, on the side of the infidels, he rebuked him and said, "O wretched fellow! what about my claims?" Nothing remains," replied the son, "except the arrow, the charger and the sword that crushes the errors of old age."[3]

It may be mentioned here that after his conversion 'Abdur Rahman is stated to have told his father that on the day of Badr he had got a chance when he could easily strike him down. Ḥaḍrat Abu Bakr immediately replied that if he had that opportunity he would not have spared him.

1. Holy Quran, XLIV, 45.
2. Holy Quran, VIII, 9.
3. Ibn Hisham.

The battle ended in the victory of the Muslims and the rout of the infidels, many of whose leading chiefs were killed. Abu Jahl, 'Utba and Shaibah were also among those who were slain.

Uhud, Ramadan 3 A.H

A year after the battle of Badr the infidels of Mecca requested Abu Sufyan to help them in their effort to revenge themselves for the death of their relatives. In response to this appeal Abu Sufyan started preparations for an expedition and sent messengers to the various tribes in order to excite feelings of hostility against the Holy Prophet. Having collected 3,000 men and some women who were expected to persuade them not to leave the field, he marched on Medina and encamped not far from the city at the foot of the hill called Uhud.

When the Prophet learnt of the arrival of the Meccan army he left Medina with one thousand followers. On his way to the battle-field he met 'Abdullah bin Ubbay, who was a hypocrite and had accepted Islam without any faith in it. Consequently he created differences among the Muslims, which resulted in the desertion of about one-third of their entire force, and the Prophet was left with only 700 followers to face the invaders. However, he arranged his tiny force in battle array and posted a small contingent of archers to guard a vulnerable passage in the rear and with orders not to move from there without his instructions

When fighting commenced, the women in the enemy's camp began to excite the soldiers by beating drums and singing poems. But the Muslims fought with indescribable courage, and their successive attacks broke the enemy's line and scattered his forces. But when the soldiers of the enemy were fleeing from the field the contingent of Muslim archers abandoned their position in order to plunder the camp of the fugitives. Thus the rear of the Muslim army was left unguarded. At the same time a rumour was set afloat that the Holy Prophet had been slain. This gave the infidels fresh courage, and rearranging their forces they attacked the Muslims and dispersed them. A band of the infidels surrounded the Holy Prophet: one of them threw at him a piece of stone which broke his tooth, another struck him at the forehead, and a third at the face. He was severely injured, but as he removed the blood from these wounds he uttered these words: "How can that people prosper who have besmeared the face of their Prophet with blood although he invites them to come to their Lord."[1] The infidels taking advantage of this situation led a fresh charge, and the Prophet fell down unconscious in a pit where lay the dead bodies of some of his followers. When the Muslims saw that their Prophet was no more among them their consternation knew no

1. Ibn Hisham, II, p. 83.

bounds, and in a state of utter confusion they began to run about in different directions. But soon after they recovered themselves and rallied to their Master. According to the well-known *Muḥaddith*, Ḥâkim, the first to recognise the Prophet was Ḥaḍrat Abu Bakr. Ḥaḍrat 'Ali took the Prophet's arm in his hand, and then only was he able to rise with the support of Ṭalḥa. The links of the chains of the helmet which had pierced his face were pulled out by 'Ubaidah who broke two of his teeth in the attempt, while Mâlik bin Sinan wiped out the blood from the face. The *Companions* who were deeply pained to see their Master in this condition made an appeal to him to curse the infidels. "No," replied the Prophet, "I have not been sent to this world to curse the people." On the contrary he prayed for them: "O my Lord! Guide my people on the right path; they are ignorant!" In the meantime a band of the infidels rushed at him. Ziad bin Sakan who wanted to check them with the help of 5 Anṣars was severely wounded. The Prophet had him brought near him, and thus he breathed his last with his cheeks on the feet of his great Master (may Allah be pleased with him!) Abu Dujana guarded the Prophet's person while Sa'd bin Waqqaṣ showered arrows on the enemy. In short the Holy Prophet was guarded against the attacks of the infidels by this zealous band of his followers. At the same time

the remaining forces of the Muslims rearranged themselves and launched an attack on the enemy. The Prophet accompanied by Ḥaḍrat Abu Bakr, 'Umar, 'Ali, Ṭalḥa and Zubair had in the meantime move to a pass in the hills. Here an attempt was made by Khalid bin Walîd to make a charge with his horsemen at this small group. But Ḥaḍrat 'Umar who was sent against them by the Prophet repulsed them, and they were forced to flee from there.

Ḥaḍrat Ḥamza, the uncle of the Prophet, was slain in this battle. When fighting had just begun 'Abdur Raḥman, the son of Ḥaḍrat Abu Bakr, had thrown a challenge and asked the Muslims to send some one to fight with him. His father wanted to accept the challenge, but the Prophet stopped him saying, "Put your sword in the sheath, and let us be benefited by your self."

However, of the seventy persons who were assigned the duty of pursuing the fugitive infidels one was Ḥaḍrat Abu Bakr.

The Battle of the Ditch, Shawwal 5 A.H.

The failures at Badr and Uḥud crushed the enthusiasm of the Meccans, but the Muslims were now called upon to face the hostility of a new enemy. In the city of Medina and its neighbourhood there were large and prosperous colonies of the Jews who were as deeply interested in the destruction of Islam as the Meccans, for they knew that

it would sap the very foundations of their creed. They had not enough courage to fight open battles but they were masters of intrigue and diplomacy. They sent messengers to the citizens of Mecca and then to the tribesmen to excite their hostility towards the new Faith and persuade them to take up arms against the Prophet. The result was that ten thousand veteran soldiers again took the field. When the Prophet came to know of their designs he ordered a ditch to be dug round the city took part in the work of digging with his followers like an ordinary person. The order was carried out with promptitude and the ditch was ready before the enemy could reach the vicinity of Medina. The besiegers, as has been stated above, were ten thousand strong while the number of the defenders could not rise beyond three thousand. They were further handicapped by the inadequacy of provisions and the inclemency of weather which was terribly cold. But in spite of these disadvantages the Muslims stood the siege for one month with remarkable courage and repelled with heavy losses the successive assaults of the besiegers. One of the contingents that guarded the Ditch was under the command of Ḥaḍrat Abu Bakr. Subsequently a mosque which came to be known as *Masjid-i-Ṣiddiq* was constructed at this spot. In the time of Shah Waliullah this mosque was standing.[1]

1. References to this important battle are found in the Holy Quran, XXXIII : 9.

Hudaibiya, Dhi'l Qa'da, 6 A.H.

In Dhi'l-Qa'da, 6 A.H., the Prophet left for Mecca to perform the pilgrimage. Having put on the iḥrâm, and made arrangements for sacrificial animals he issued a proclamation to the effect that the object of his visit was a pilgrimage to the House of Allah and not a war with the Quraish. He had in his company about 1400 persons who included parties from the *helpers*, the *emigrants* and the tribesmen. On the way he was informed that the Quraish had blocked the passage in order to stop him from going to Mecca. He, therefore, changed his route, covered a distance of one stage and came up to Ḥudaibiya.[1] Here, as usual, he consulted his *Companions* and accepting the suggestion of Ḥaḍrat Abu Bakr he explained to the envoys of the Quraish that the object of his visit to Mecca was purely religious and that he had not the slightest intention of fighting or quarrelling with any one. But the Quraish, not satisfied with this, deputed 'Urwa bin Mas'ud to carry on negotiations. He came to the Prophet and tried his level best to impress upon his mind the fact that the Quraish had made preparations for war on a large scale. Ḥaḍrat Abu Bakr unable to tolerate the haughty manner in which he was putting his case got annoyed and said, "O worshipper of the idols, Lat

1. Ḥudaibiya—a small village at the distance of one stage from Mecca.

and 'Uzza! If the pagans have come prepared, we too shall spare nothing in supporting the Prophet of Allah." "Who is this man?" asked 'Urwa. "Ibn Abi Qaḥafa," replied the Prophet. "Had I not been under obligation to Abu Bakr," continued 'Urwa, "I would have given a suitable reply to him. However, I pass over this incident because of the favours which he has done me." On the failure of 'Urwa's mission the Prophet sent a messenger on his own camel. But the Quraish maltreated the envoy of the Muslims and cut the legs of his camel. Even after this he did not close the door of negotiations and deputed Ḥaḍrat 'Uthman to persuade the Quraish to conclude a truce. When he placed his proposals before Abu Sufyan and other chiefs of the Quraish they said that they had no objection to his proceeding to Mecca and circumambulating the Ka'ba. "But", said Ḥaḍrat 'Uthman, "it is not possible for make a *ṭawāf* unless the Holy Prophet has done it." This reply infuriated the Quraish so much that they seized the envoy and placed him under custody. A rumour soon spread that Ḥaḍrat 'Uthman was murdered. On hearing this, the Prophet declared firmly that they would not retrace their steps till that murder was avenged. He assembled all his followers and asked them to take a fresh oath to fight against the enemy. The Prophet stood under the shade of a tree and all his followers came to

him, one after the other, touched his hand and took a pledge to fight to the last. In the history of Islam this is known as the *Bi'at-ur Riḍwān* and has been referred to in the Holy Quran in the following verse :—

"Certainly, Allah was well pleased with the believers when they swore allegiance to you under the tree."[1]

As Ḥaḍrat 'Uthman was not present, the Prophet put his one hand on the other and offered *bi'at* on his behalf. After the *bi'at* they learnt that the news of Ḥaḍrat 'Uthman's murder was incorrect. However, the determination of the Muslims unnerved the Quraish, and they sent Suhail with the message that if the Muslims would agree to return to Medina, then they would be permitted to perform their pilgrimage in the following year, for they feared that if they entered Mecca at that time the Arabs would think that they had overcome the opposition of the Quraish. After a lengthy discussion the parties came to an agreement and began to prepare the draft of the treaty. Just at this moment Ḥaḍrat 'Umar, in whose opinion the conditions of the truce gave an impression that it was a triumph of the infidels, came to Ḥaḍrat Abu Bakr and gave expression to his views in his unique style. But Ḥaḍrat Abu Bakr stopped him and said,

1. Holy Quran, XLVIII, 18.

"Hold his (Prophet's) stirr up." Not satisfied with this, Ḥaḍrat 'Umar spoke to the Prophet himself who also cut him short by telling him that he was acting in accordance with the divine revelation, this naturally silenced him.

The terms of the treaty were committed to writing by Ḥaḍrat 'Ali and were signed by Ḥaḍrat Abu Bakr, 'Umar, 'Ali, 'Abdur Raḥman bin 'Auf, Sa'd bin Abi Waqqaṣ and others on behalf of the Muslims. After the conclusion of peace, the Prophet performed *'Umra* at that very place and returned to Medina. In the course of this return journey, was revealed the *Surat-ul-Fatḥ*[1] in which this treaty has been called "a clear victory." Imam Zuhri says that till then the Muslims had achieved no triumph greater than the Truce of Ḥudaibiya. It was after this that the Muslims and the infidels began to meet on friendly terms whereas on all previous occasions they had met only to fight. Now the message of Islam could be conveyed to the infidels without any difficulty, and the result was that the number of persons who embraced the new Faith in the two years that followed the Truce of Ḥudaibiya was larger than the number of all the converts in the nineteen years which preceded it. Ibn Hisham says that Imam Zuhri's statement is substantiated by the

1. Holy Quran, Chap. XLVIII. The opening verse of this chapter runs thus : "Surely We have given to you a clear victory."

fact that the Prophet had only 1400 followers at Ḥudaibiya, while he was accompanied by 10,000 men at the time of the conquest of Mecca which came only two years after it.

Khaibar, Muharram, 7 A.H.

After his return from Ḥudaibiya the Prophet stayed in Medina for more than a month. Then he proceeded to Khaibar[1] which was a stronghold of the Jews and had several fortresses. As the Jews had shut themselves up in these forts the Muslims resorted to assaults and captured several of them. Ḥaḍrat 'Ali carried the white banner of Islam in this battle. Ḥaḍrat Abu Bakr who was commissioned to lead the attack against the strongest of these forts failed to capture it. On the following day Ḥaḍrat 'Umar led the assault but with no better results. Assigning the command to Ḥaḍrat 'Ali on the third day the Prophet declared, "Today I am placing the command in the hands of a person who loves Allah and His Prophet and who never retraces his steps from the field of battle. He shall certainly conquer this fort." The prophecy was soon fulfilled, and the fort was captured by Ḥaḍrat 'Ali in Ṣafar, 7 A.H.

1. Khaibar—it was situated at a distance of about 8 stages from Medina in the direction of Syria.

Conquest of Mecca, Ramadan, 8 A.H.

The Quraish had violated the conditions of the Truce of Hudaibiya not long after its conclusion. In spite of the undertaking they had given they helped their allies, the Banu Bakr, in their attack on the Khuza'a tribe which was on friendly terms with the Muslims.

The Khuza'a in vain sought shelter in the vicinity of the Ka'ba, for some of their men were massacred within the very precincts of the *harem.* They were thus compelled to seek the help of the Holy Prophet and sent Ibn Salim to Medina. He presented himself before the Prophet in his mosque and recited a heart-rending poem which contained an account of the hardships to which his tribe had been subjected and an appeal for protection. On hearing this account of their miseries the Prophet immediately promised help. Soon after this another deputation arrived in Medina with the same object.

On the 10th of Ramadan the Prophet left for Mecca with ten thousand followers. His uncle, 'Abbas, having realised the disastrous consequences of an attempt by the Quraish to resist the advance of the Muslims, came forward and made an offer of submission on their behalf. This was accepted by the Prophet who granted general amnesty to all excepting a few persons who were notorious for their hostility towards Islam and about whom an order

was issued that they were to be put to death even if they were found wrapped up in the screens of the Ka'ba. It is to be noted here that the Meccans had inflicted for thirteen years indescribable misery on the Prophet and his followers and had been solely responsible for their exile to Medina. Here too they had not allowed this small band of the believers to live in peace. But now that the Prophet enters that same city in triumph at the head of 10,000 men, he treats his former enemies with unprecedented gentleness, forgives them all and issues an order that none who stays behind closed doors need be molested, and all who take refuge in the house of Abu Sufyan, were declared safe. One has simply to recollect who this Abu Sufyan was! Nay, even those about whom orders were issued that the screens of the Ka'ba, too, could not give them shelter, were later on forgiven on the recommendations of various persons. We have to note that it is the personality of this (forgiving and merciful) Prophet that has been presented by the narrow-minded writers of Europe in dark colours![1]

1. It was on this occasion that the Prophet expounded for the first time in the history of humanity the principles of social equality and moral values. Having emphasized the point that in the conquest of Mecca could be seen the fulfilment of the Divine promise of the ultimate triumph of Truth, he told his countrymen that the pride of ignorance and false notions of racial superiority were completely crushed and it was to be remembered that all human beings had a common father in Adam. He concluded his sermon by quoting the following verse from the Holy Quran: "O you men! surely We have created you of a male and a female and made your tribes and families that you may know each other. Surely the most honourable of you with Allah is the one among you best in conduct." 49 : 13. (Tr.).

Ḥadrat Abu Bakr presented his father and requested the Prophet to give him instruction in the principles of the Faith. "You have put the *Shaikh* (old man) to inconvenience," said the Prophet. "I could go to him myself." He said, "No, sire! he did the right thing in coming to you." On this the Prophet asked Abu Quḥafa to sit before him and placing his august hand on the breast of the old man he said, "Accept Islam". Abu Quḥafa recited the *Kalimah* and embraced the new Faith.

Ḥunain.

With the conquest of Mecca the power and opposition of the Quraish had come to an end. But the hostile activities and preparations of other tribes living near that city demanded immediate attention. Malik bin 'Auf, the chief of the Hawazin tribe, collected his tribesmen and those of the Thaqif who were in alliance with them and took from them all a pledge that they would join him in opposing the Holy Prophet. Duraid who was an old and experienced person tried to dissuade Malik from his policy of opposing Islam, but all his efforts met with failure. When the Prophet came to know of these developments he deputed 'Abdullah Aslami to go there and report to him the true state of affairs. He brought the news that the Bani Hawazin and other tribes were bent upon war. The Prophet had therefore no alternative but to march against them

at the head of 12,000 followers of whom ten thousand were from Medina and two thousand from Mecca. The two armies met in the valley of Ḥunain.[1] The battle commenced with an attack by the tribesmen who were so firm in their determination that their army looked like an iron wall, and the ranks of the Muslims were soon dispersed. They fled away in all directions leaving the Holy Prophet who had remained firm in his position with only a small band of followers. Of these devoted *Companions*, the most distinguished were Ḥaḍrat Abu Bakr, 'Umar, 'Ali 'Abbas, Faḍl b. 'Abbas, Usama b. Zaid and Aiman, the foster-brother of the Prophet (who was slain on that day). Ḥaḍrat 'Abbas, the uncle of the Prophet, was holding his white mule. As he had a tall stature and a stentorian voice the Holy Prophet asked him to call out loudly, "O Anṣars: Ye men of the pledge of the tree!" This had a magic effect: the dispersed Muslims returned to their Master and the entire battle-field began to resound with the words "Here we are." In their anxiety to approach the Holy Prophet they lightened themselves by putting off their mail-coats and throwing them on the necks of the camels, jumped from their backs and rushed to the spot with drawn swords in their hands. When their number reached

1. The valley of Ḥunain is three miles from Mecca.

a hundred they received orders to make a charge. The Prophet was so happy to see their courage and determination that he remarked, "Now the battle is in full fury." Ḥaḍrat 'Ali and one of the Anṣars, attacked the standard-bearer of the enemy. Ḥaḍrat 'Ali cut the animal's legs, while the *Anṣar* struck the fallen rider and killed him. In the meantime their number had risen and so they found little difficulty in routing the enemy and winning the battle. Consequently when the last batch of the Muslims returned to the field they found the soldiers of the enemy lying there with hands tied behind their backs.[1]

Tabuk, Rajab 9 A.H.

The brilliant success of Islam had begun to dazzle the eyes of the people living in distant regions and feelings of jealousy and opposition had crossed the frontiers of Arabia and entered the precincts of the Byzantine Empire. Even before the conquest of Mecca the Prophet had to send a small force of Muslims against the Byzantines, and a

1. It is to be noted that the Muslims had brought a large army to Ḥunain and had great confidence in it. But they met with a reverse at the very beginning, and it became clear to them that Divine help rather than numerical strength had been the cause of their successes. The Holy Quran emphasizes this point in the following verse: "Certainly Allah helped you on many battle-fields, and on the day of Ḥunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating." (Holy Quran, IX : 25 —Tr.)

battle was fought which is known in history as the Battle of Muta. It was on this occasion that Ḥaḍrat Ja'far Ṭayyer and Zaid bin Ḥāritha had been slain.

Ḥāritha

When reports came to Medina that Heracleus was making arrangements for an invasion with the assistance of the Christians of Arabia the Holy Prophet also started his preparations for defence. This time they had to face the attack of a mighty empire, and their own country was in the grip of a famine. It was for this reason that the army which had been mobilized for this expedition came to be known as *Jaish-ul-'usrat*. Another great handicap was that the date crop was ripe and the Medinites were reluctant to leave the city, as they were in the habit of spending these months in enjoying and eating the fruits of their gardens. The hypocrites took full advantage of these circumstances and did all they could to create dissensions among the Muslims and hamper their preparations. Nevertheless the Prophet succeeded in persuading the wealthier among his followers to help the army. Ḥaḍrat 'Umar says that being in affluent circumstances at that time he thought of taking advantage of the opportunity for that was the only occasion when he could possibly surpass Ḥaḍrat Abu Bakr in serving the cause of Islam. Accordingly he went to his house soon after the appeal was made and brought a considerable portion of his life-long

savings. "'Umar, have you left anything for the members of your family?" asked the Prophet. "Yes", he replied. "I have left for them just as much as I have brought here." When Ḥaḍrat Abu Bakr offered his quota the same question was put to him about the provision that he had made for his family. His reply was: "I have kept my Allah and His Prophet for them." (It meant that he had left nothing in the shape of worldly goods). On hearing this Ḥaḍrat 'Umar said, "It would never be possible for me to surpass Ḥaḍrat Abu Bakr."

The office of the *Imamat* and the duty of mustering the forces and carrying the banner of Islam were assigned to Ḥaḍrat Abu Bakr. On reaching Tabuk the Muslim army which consisted of 30,000 men learnt that the enemy had not moved an inch from their encamping ground. John, the governor of Ayla (Jerusalem), begged for peace. The Prophet granted this and returned to Medina in perfect safety.

Ḥaḍrat Abu Bakr as Âmir'l Hajj.

In Dhi'l-ḥijja, 9 A.H. the Holy Prophet authorised Ḥaḍrat Abu Bakr to lead the caravan of pilgrims to Mecca. He has therefore the distinction of being the first *Amiru'l-ḥajj* in the history of Islam. He carried with him twenty sacrificial animals on behalf of the Prophet and five on his own behalf, the number of pilgrims being 300. This year the *ḥajj* was

performed by the Muslims as well as the polytheists, but after that the latter were debarred from entering the precincts of the *ḥarem*. It was on this occasion that Ḥaḍrat 'Ali *preached* continuously with a loud voice the verses of the *Sura-i-Bara'at*[1] on behalf of the Holy Prophet.

Death of the Holy Prophet, 12 Rabi'ul-awwal, 11 A.H.

In 10 A.H. the Holy Prophet performed the last pilgrimage of his life, which is known as *Hajjatu'l-wida'* (the farewell pilgrimage). On his return to Medina he became indisposed and about the end of *Ṣafar* or the beginning of *Rabi'ul-awwal* began the illness which ended in his death.

One midnight the Prophet went to the graveyard of Baqi' where lay the remains of some of his relatives. It is recorded on the authority of his slave Abu Muwaihaba that he was asked by the Prophet to accompany him to Baqi' as he had received Divine commands to pray for the souls of those who were buried there. Entering the burial ground the Prophet stood in the midst of the graves and said: "Peace be with you, O sleepers of the graves! The condition in which you are is far better than that in which the living men are. Calamities are coming like portions of a dark night: the later calamity devours the previous one and is worse than that."[2]

1. Holy Quran, Chapter IX.
2. Ibn Hisham, III, p. 93.

Then turning to his slave the Prophet said, "O Abu Muwaihaba, a choice between the immortal life of the world and the keys of its treasure-houses on the one hand and heaven on the other was offered to me. I have selected the sight of my Allah and the heaven." The slave suggested to his master to accept an immortal life and the keys of the treasure-houses of the world. "No", replied the Prophet, "I have made my choice, and selected the sight of Allah and heaven." Then he offered prayers for the souls of the dead and returned. On reaching his house he found that 'Âyesha was suffering from headache. The Prophet told her that he also had headache, and this was the beginning of his last illness which later on became acute. Even during the course of his sickness he used to stay in the apartments of his wives by rotation. When, however, his condition became critical he called all his wives and asked their permission to stay in the apartment of 'Âyesha during his illness. When they accorded their consent he placed his hands on the shoulders of Ḥaḍrat 'Ali and Faḍi bin 'Abbas and moved to the apartment of 'Âyesha. His head was tied with a piece of cloth and he had become so weak that his feet appeared to be dragging along the ground.

During this illness he went to the Mosque one day and seating himself on the *Mimbar* he prayed for the souls of those who had received martyrdom

in the battle of Uḥud, and then addressed the congregation : " God offered to one from among His slaves the choice of (life on) this earth and that which is nigh unto Him. And he has chosen that which is nigh unto God."[1] Ḥaḍrat Abu Bakr's sagacity enabled him to realise immediately the significance of his Master's words. With tears rolling down his cheeks he said, " We would rather sacrifice our lives and those of our parents." "Make yourself comfortable," replied the Prophet. Then he ordered that all the doors opening into the courtyard of the Mosque were to be walled up except that the Ḥaḍrat Abu Bakr's house. Continuing the address he said, " I do not know of a person who surpasses Abu Bakr in *Companionship* with regard to beneficence. Hence, if I were to choose a bosom friend it would be he. But this companionship and brotherhood is in Faith, till God makes us assemble near Him."[2] After this he asked the *Muhajirin* (emigrants) to show due regard to the claims of the *Anṣar* (helpers). When his illness became more acute he ordered that Ḥaḍrat Abu Bakr should be asked to lead the prayers. On hearing this 'Āyesha said, " He is a man of tender heart and weak voice and begins to weep profusely when he recites the Qurân. She meant to suggest that it would be difficult for him to bear the

1. Ṭabari, III, p. 192.
2. *Ibid.*

responsibility of *Imāmat*, but the Prophet stopped her and repeated the order. Accordingly Ḥaḍrat Abu Bakr began to lead the prayers from Thursday night and acted as *Imām* for 17 times during the life-time of the Prophet. On Sunday morning the Prophet came out of the apartment, having on account of severe headache a piece of cloth tied round his head. The sight of the *Companions* offering their prayers behind Ḥaḍrat Abu Bakr made him so happy that his august face turned bright. As he proceeded on the people gave him passage. Ḥaḍrat Abu Bakr also wanted to vacate the place of the Imâm, but the Prophet placing his hand on his back said, " Lead the Prayers." He then offered his prayers, sitting to the right of Ḥaḍrat Abu Bakr. After the prayers he delivered a sermon in such loud voice that it could be heard outside the Mosque. In the course of this address he said, " O people, the fire is lighted and calamities are coming like the portions of a dark night. I swear by my Allah that I owe you nothing. I have made lawful things which have been made lawful by the Qurân, and I have made unlawful things which have been made unlawful by the Qurân."[1] When this address was over Ḥaḍrat Abu Bakr stood up and said, " O Prophet of Allah, today the condition of your health is as good as we all wished it to be.

1. Ṭabari, III, p. 196.

Today I have to go to Bint Kharija[1], and if I get your permission I would like to go to her." The Prophet allowed him to go to Sunḥ and returned to his house. For a time he seems to have retained this condition because when people made inquiries from Ḥaḍrat 'Ali on his coming out from the apartment he replied, "Thank God. He is better this morning."

On returning from the Mosque the Prophet had sat down with his body reclining on the arms of Ḥaḍrat 'Âyesha. His eyes fell on 'Abdur-Raḥman bin Abu Bakr, who had a tooth-pick with him. Ḥaḍrat 'Âyesha immediately understood what the Prophet wanted. Taking the tooth-pick from her brother she softened it with her teeth and gave it to the Prophet. He cleaned his teeth with it vigorously and then put it down. As 'Âyesha now felt that the weight of his body was getting heavier she looked at his face and found that his eye-balls had risen up. As this time he repeated the following words thrice: "O Allah, take me to the position of the superior friend!"

Having repeated this prayer thrice the Prophet breathed his last at the time of *chasht*[2] on Monday the 12th *Rabi'ul-awwal*, 11 A.H. (*innā lillāhi wa innā ilaihi rāji'un*).

1. Bint Kharija—she was the wife of Ḥadrat Abu Bakr and lived in Sunḥ.

2. *Chasht*—the middle hour between sunrise and the meridian.

On hearing this heart-rending news Ḥaḍrat Abu Bakr took a horse and rode to the Prophet's Mosque. Paying no attention to the people whom Ḥaḍrat 'Umar was addressing in the Mosque he proceeded straight to the apartment of his Master and removing the striped sheet from Yemen from the august face he kissed the forehead and uttered these words with tears pouring down his cheeks: "May the lives of my father and mother be sacrificed to you! Sacred was your life and sacred is your death! You have tasted of the death that had been decreed by God for you! And now you will never die!"[1] After finishing these words he covered the face of the Prophet with the holy sheet and came out. Here he found Ḥaḍrat 'Umar addressing the people thus: "The hypocrites say that the Prophet has died. I swear by Allah that he has not died, but has gone to Allah like Moses who had returned after an absence of 40 days in spite of the fact that the people said that he was dead. In the same way our Prophet will return and cut the hands and feet of those who say that he has died." When Ḥaḍrat Abu Bakr heard 'Umar talking like this, he stopped him and said, "Keep silence and have control on yourself." But as he did not comply with this, Ḥaḍrat Abu Bakr turned to the people, and began to address them. After the praises of Allah he conti-

1. Ṭabari, III, pp. 197-98.

nued, "O people, verily, whosoever worshipped Muḥammad, behold! Muḥammad is indeed dead. But whosoever worshipped Allah, behold! Allah is alive, and will never die." Then he recited this verse from the Holy Quran: "And Muḥammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful."[1] The recitation of this verse startled the people, so to say, for they now recollected that such a verse had been revealed to the Prophet. It is recorded on the authority of Abu Ḥurairah that Ḥaḍrat 'Umar stated that when he heard that verse his feet began to shake and he could not remain standing on the ground but fell down, and that he was fully convinced that the Prophet had died.[2]

1. Holy Quran, III, p. 143.

2. In the days of his *Khilafat*, Ḥadrat 'Umar is stated to have told 'Abdullah bin 'Abbas that his remarks on the occasion of the Prophet's death were meant to refer to the meaning of this verse of the Holy Quran: "Thus have we made of you an *Ummat* justly balanced, that ye might be witnesses over the nations, and the Apostle a witness." (II: 143). He also added that he took the above verse to mean that the Prophet would live till the end in order to corroborate the deeds of his followers.

CHAPTER II

ḤAḌRAT ABU BAKR AS CALIPH

Election at Saqifa i-Bani Sa'dah.

When the *Muhajirin* were still in the Prophet's Mosque, a messenger came to inform them that the *Anṣar* had assembled in the *Saqifa-i-Bani Sa'dah* to discuss the question of *Khilafat*, and that they should go and save the Muslim people if they wanted to do it before it was too late. Ḥaḍrat 'Umar suggested to Ḥaḍrat Abu Bakr that they should go and meet their *Anṣar* brothers immediately. Accordingly both of them set out with that object. On their way they met Abu 'Obaidah who also joined them. Later on two of the *Anṣar* met them and asked where they were going. Ḥaḍrat 'Umar replied that they wanted to attend the meeting of the *Anṣar*. They said that it was better for them not to go there and leave the *Anṣar* to settle their affairs among themselves. At this Ḥaḍrat 'Umar said on oath that they must go there.

We must now turn to the scene at the *Saqifa-i-Bani Sa'dah*. The deliberations of the assembly of the *Anṣar* had begun with a speech from *Sa'd bin 'Ubadah*. After praising God he said, " O *Anṣar*! You have a position of precedence in matters of religion and an eminence in Islam which have fallen

to the lot of no other tribe in Arabia. (And they are) that Muḥammad (peace be on him) kept on inviting his people continuously for over ten years to accept the principle of worshipping One God and reject idolatry, but excepting a few, none of them adopted his Faith. And again, the few who embraced the new Faith were not strong enough to protect the Holy Prophet or raise the dignity of the Faith and resist the oppression of their opponents to which they had subjected them all, until the Almighty Allah was pleased to distinguish you by conferring upon you superiority and provided you with faith in Allah and His Apostle. He also bestowed upon you the honour of giving protection to the Prophet and his *Companions*, raising the dignity of their position and religion and fighting holy wars against their enemies. The weight of your strength proved to be too heavy for all their enemies, whether they were from amongst you or from amongst others. Ultimately the people of Arabia had to bow their heads, willingly or unwillingly, before the Command of God. Your swords forced them into submission and the whole of this country has been won to obedience through you. And now that the Holy Prophet has died as ordained by Allah and as he was perfectly satisfied with you, (in the matter of *Khilafat*) you should insist on this. It is your right and not that of other people." When he concluded his speech he

was universally applauded by the audience, and they promised to act upon his advice because he was their chief and was loved by the pious believers. Then a general discussion started among the *Anṣar* in the course of which one of them asked what explanation they would offer if the *Muhajirin* put forward their claims on the basis of their precedence in accepting Islam and their relationship with the Holy Prophet. "We shall have one Amir from among ourselves and they would have another from amongst them," was the reply of another *Anṣar* who was present there. He also added that "No other condition will be acceptable to us."

When Ḥaḍrat Abu Bakr, 'Umar and Abu 'Ubaidah arrived at the scene they found the *Anṣar* discussing this problem and saw a man lying there with a sheet of cloth covering his body. On inquiring about him Ḥaḍrat 'Umar was told that it was Sa'd bin 'Ubadah. "Why is he lying in this condition?" asked Ḥaḍrat 'Umar. "He is ill," said someone. When the three visitors had taken their seats and *Anṣar* speaker stood up and gave a detailed account of the rights and claims of his people. He was followed by others who also spoke in the same strain. Now Ḥaḍrat 'Umar wanted to speak, but Ḥaḍrat Abu Bakr asked him to remain silent and began to address the gathering himself. After praising the Almighty Allah he said, "It is a fact that Allah sent Muḥammad as a Prophet to the

created beings and as a guide to his followers so that His (God's) slaves might be able to worship Him (God) and accept the doctrine of the Unity of God. (Before the advent of the Prophet) people used to worship a number of gods under the false notion that they would benefit them and recommend their cases to God, while in reality these gods had been carved out of stone or wood." To support his statement he quoted the following verse from the Holy Quran: "And they serve besides Allah what can neither harm them nor profit them, and they say: these are our intercessors with Allah.'[1] And they said, 'We do not serve them save that they make us nearer to God.'[2] The result (of the advent of Islam) was that the Arabs found it hard to abandon the religion of their forefathers. At that moment the Almighty God conferred upon the early *Muhajirin* from among the Prophet's own people a unique distinction, because they acknowledged him as Prophet, accepted his Faith, remained with him and shared his hardships in spite of the fact that all their people accused them of falsehood and had become their mortal enemies. And the determination of these people was shaken neither by the smallness of their numbers nor by the excesses of their enemy. These are the people who have had precedence in worshipping God on earth and

1. Holy Quran, X, 18.
2. Holy Quran, XXXIX, 3.

in having faith in Him and His Apostle. Besides this they are the Companions and relatives of the Holy Prophet. Consequently they have the strongest claims on the Khilafat, and no one except the wrong-doer can have any contention against them in this matter.

"O *Anṣar*! none can deny the superiority of your position in religion or the greatness of your eminence in Islam; you were chosen by Allah as the helpers of His religion and His Apostle; to you the Prophet was sent on his emigration (from Mecca) and from among you come the majority of his *Companions* and his wives. Indeed, in position you are next only to the *Earliest Companions*. Therefore (it would be fair if) we take the Amirate and you accept the Wazirate. You will not be obstinate in your proposals, and we shall do nothing without consulting you."[1]

According to another authority he is stated to have concluded his speech thus: "I would agree to any one whom you select from these two." Then he pointed out Ḥaḍrat Abu 'Ubaidah and Ḥaḍrat 'Umar and mentioned some of their virtues.

But as the *Anṣar* continued to press their claims even after this suggestion, Abu 'Ubaidah stood up and said, "O *Anṣar*! You had precedence at the time of helping and assisting, therefore you should

1. Ṭabari, III, p. 208.

avoid being the first to make changes and alterations." On this two of the leading *Anṣar* Zaid bin Thabit and Bashir bin Sa'd tried to explain the position to their people. "In fact," said Zaid, "the Holy Prophet was among the emigrants; hence it is necessary that the Imâm is also (selected) from among them; and we become his *helpers* just as we were the *helpers* of the Prophet." Supporting him Bashir bin Sa'd added, "O *Anṣar*! if we have secured a position of superiority in the holy wars against the polytheists and gained precedence in matters of religion it was with the object of pleasing our Allah and obeying our Prophet, and we were thus labouring for our own selves. It is not proper for us to make these a source of encroachment upon the rights of others, nor should we demand worldly honour in return for them. Allah will reward us (for our services). (We must realise that) the Holy Prophet Muḥammad came from the Quraish, and his tribe has the strongest claims on, and is most worthy of, his successorship. I say it on oath that Allah will never see me quarrelling with them on this issue. Fear Allah and have no dispute with them." [1]

Ḥaḍrat Abu Bakr now repeated his proposal and asked the people to select either Ḥaḍrat 'Umar or Abu 'Ubaidah as their Caliph. But both of them

1. Ṭabari, III, p. 209.

said, "No, we cannot give preference to ourselves over you in this matter. You are undoubtedly the most excellent of the *Muhajirin*; you are the second of the two in the Cave; you have officiated the Holy Prophet in leading the *Ṣalat* (prayer); and *Ṣalat* (prayer) is the most excellent (thing) in our religion. For whom therefore would it be proper to take precedence over you in this matter and assume the office (or the *Khilafat* in your presence)? Stretch your hand and we offer *bi'at* unto you."[1]

As soon as these two gentlemen expressed their intention Bashir bin Sa'd *al-Anṣari* came forward and actually offered *bi'at* before they could do it. After the *bi'at* of Ḥaḍrat 'Umar and Abu 'Ubaidah, group after group advanced to offer it, and it was feared that Sa'd bin 'Ubadah (who was lying there on account of illness) would be trodden under their feet. When the report of his election spread in the city people came from all quarters in such large numbers that streets were crowded. This was what one may call the private *bi'at*.

Public *bi'at*

On the following day (Tuesday) *bi'at* was offered in public. When the Muslims had assembled in the Prophet's Mosque, Ḥaḍrat 'Umar came to the pulpit and addressed them in the following words: "I expected," he

1. Ṭabari, III, p. 209.

said, "that the Holy Prophet would outlive us all. But if he has died, Allah has given to you a Light (Qurân) for your guidance, and it was the Light on which Allah had guided the Prophet. Then you have Abu Bakr, the *Companion* of the Prophet and the second of the two (in the Cave), who is undoubtedly the worthiest among the Muslims to conduct your affairs. Now come forward and offer *bi'at* to him."

Having made this appeal Ḥaḍrat 'Umar requested Ḥaḍrat Abu Bakr to go to pulpit. After some hesitation, he accepted the offer but took his seat below the step which was used by the Holy Prophet.

Then the *bi'at* was offered by the people *en masse*. When all had sworn allegiance, the newly elected Caliph rose and addressed the assembly. After offering praises to the Almighty Allah, he said, "O people! I swear by Allah that I never coveted the Amirate either by day or by night, nor had I an inclination towards it. I never prayed to God openly or in secrecy to confer the same on me. But I certainly feared that some mischief might arise (at this critical juncture). In fact a big task has been assigned to me which it is beyond my power to fulfil except with the help of the Almighty Allah. I wished to see the strongest of men in my place this day.

"Now it is beyond doubt that I have been elected your Amir, although I am not better than you. Help me, if I am in the right; set me right if I am in the wrong. Truth is a trust; falsehood a treason. The weak among you shall be strong with me till (God-willing) his rights have been vindicated; and the strong among you shall be weak with me till, if the Lord will, I have taken what is due from him. No nation gave up *jihad* in the path of Allah but Allah abased it; and a people who indulged in acts of shamelessness are bound to be subjected to Divine punishment. Obey me as long as I obey Allah and His Prophet; when I disobey Him and His Prophet, then obey me not.

"And now rise for prayers. May God have mercy on you!"[1]

1. Ibn Hisham, III, p. 102.

This inaugural address of the first Caliph of Islam has a unique significance in its history. Every word of it contains, as has been rightly remarked by M. Mohammad Ali, "volumes of wisdom and may well serve as a beacon light to the Muslim world . . . ." (*Early Caliphate*, p. 23). By asserting that he would see that the rights of the weak were to be vindicated and that the strong were to be forced to give what was due from them he laid down the principle that all were equal in the eyes of Law, and that the inequalities of the pre-Islamic days would not be allowed to mar the beauty of Islamic brotherhood. Again by emphasizing the fact that he could legitimately demand the obedience of his people only as long as he acted in accordance with the commands of Allah and His Prophet, Ḥaḍrat Abu Bakr has propounded the principle that the head of Islamic State could never be a despot and that his powers even in executing and interpreting the laws were strictly restricted. When he over-stepped these limits he could demand no more the obedience and co-operation of the peoples.

After this *bi'at* he bore the title of the "Caliph of the Apostle of Allah." On one occasion when someone addressed him as "Caliph of God", he stopped him and said, "I am the Caliph of the Prophet of Allah and am satisfied with this." In this connection Shah Waliullah has raised an interesting point regarding the meaning of *Khilafat* in his well-known work *Izalat-ul-Khifa*. Although it is not possible to thoroughly appreciate its real beauty without reading the original text it would not be out of place if we give here a summary of the passage. He says, "It has been proved definitely that the Holy Prophet was sent as a guide for the whole of humanity and that his prophethood was therefore universal. If we closely examine the problems for the solution of which he put in the utmost exertion after the Divine call, and then deducing some general conclusions on the basis of their various aspects try to arrive at one universal truth, we shall find that the centre of all his efforts was the establishment of the Faith. This is the highest genus under which may be placed the following general principles: (1) keeping alive religious learning, which means the study and the teaching of the Quran and the *Sunnat* and delivering of sermons etc., (2) the maintenance and stabilisation of the pillars of Islam, namely prayers, fasting, *Zakāt*, *Ḥajj* etc., (3) the recruitment of the army and other arrangements for wars, (4) the

adjudication of cases and the appointment of *qaḍis*, (5) the issuing of commands for the performance of good deeds and checking the people from the prohibited actions and carefully watching the conduct of the officers in the execution of orders given to them. The Holy Prophet made necessary arrangements for all these things and also appointed *Na'ibs* to carry out the details. He delivered sermons and sent his *Companions* to preach the Faith in various parts of the country; he led the daily as well as the Friday and *'Id* prayers himself and appointed *Imāms* to lead the prayers at other places; he appointed *'Āmils* to collect the *Zakāt* and spent the money realized on fixed items. He used to issue orders for the keeping of fasts or the celebration of *'Ids* after listening to the evidence for and securing proof of the visibility of the moon. Similarly arrangements for *ḥajj* were sometimes made by himself, while on other occasions *Na'ibs* were appointed for that purpose, as for instance Ḥaḍrat Abu Bakr was nominated *Amiril-Ḥajj* in 9 A.H. Generally he himself commanded the Muslim armies in the battles, but sometimes others were appointed to serve as *Na'ib Amirs*. He decided the cases himself but also appointed *qaḍis* for that purpose. In the same way other things were done.

"After the death of the Holy Prophet the appointment of a *Naib-i-Muṭlaq* or Khalifa became

necessary so that the work of the maintenance and stabilisation of the Faith and its various activities could be continued."

Usama's expedition.

During his illness the Holy Prophet had mobilised an army with the object of avenging the defeat of the Muslim army at the hands of the Romans at Muta in 8 A.H. It comprised of 700 young men from Medina and its neighbourhood and was placed under the command of Usama bin Zaid[1]. But owing to the illness and death of the Prophet it could not leave Medina. The day following the general *bi'at* Ḥaḍrat Abu Bakr issued orders and proclaimed that "Usama's army must get ready. None of the persons who were attached to it should stay in Medina. Every one of them must join the army at Jorf".[2] This was the first order issued by the new Caliph.

The army had not set out from Medina, that reports began to pour in about the spreading of apostasy and the rebellious activities of the Jews and the Christians. This naturally created anxiety among the Muslims, and all historians agree that it was a very critical moment for the Muslims. The death of the Prophet was in itself a great misfortune. The Jews and the Christians took its advantage and started organising revolts, and

1. Usama's father Zaid was slain in the battle of Muta.
2. Jorf—an open space outside Medina. Ṭabari, III, p. 211.

apostasy began to spread. To face these numerous hosts of enemies the Muslims had only limited numbers in their ranks. 'Abdullah bin Mas'ud who was one of the most respected of *Companions* says that the condition of the Muslims at that time was like that of a flock of goats left without a shepherd in a cold and stormy night. Taking into consideration all these factors the *Companions* represented to the Amir-ul-Muminin that the most selected of the Muslims were going with the army of Usama, and as he could himself see, it was not advisable under the circumstances to break into parts the small community of the Muslims. Ḥaḍrat Abu Bakr gave a prompt reply and said, "I swear by Allah Who has in His hands my life that I would have despatched Usama's army as ordered by the Holy Prophet even if I were convinced that I would be carried away by the beasts. I would have issued orders for its despatch even if I were left alone in the inhabited places."[1]

As a precautionary measure, he delivered a public address and warned the soldiers to be ready. When the entire army reached the encamping ground Jorf, Usama sent Ḥaḍrat 'Umar to the Caliph with this message: "I fear that soon after our departure the infidels will rush at the Caliph and fall upon the *ḥarem* of the Prophet and the

1. Ṭabari, III, p. 212.

Muslims in general. I would therefore like to return to Medina if I get your permission." At the same time a suggestion was made by the *Anṣar* that the command of the expedition should be entrusted to an elderly person in place of Usama.[1] To Usama he sent a reply which was not dissimilar to his remarks quoted above. But he got furious when Ḥaḍrat 'Umar delivered the message of the *Anṣar* and scolded him thus: "May you die! The Holy Prophet has assigned the command to Usama, and you advise me to remove him from that position." After this he went to Jorf in order to bid farewell to the army. At the time of departure the young commander was riding a horse while the Caliph was on foot and his horse was being led by 'Abdur Raḥman bin 'Auf. "Either you should also ride your horse," requested Usama, "or permit me to get down." "No," he replied. "Neither I shall ride my horse, nor permit you to come down. Will it affect my position if I soil my feet with dust for a moment in the path of Allah? The Ghazi who enters the arena of the service of Allah is raised in rank by 700 degrees and absolved of 700 of his sins and gets 700 good deeds credited to his account." Then turning to the army he said, "O people! Stand. I give you ten orders which you have to bear in mind. Do not commit misappropriation or

1. Usama was only 19 years old at this time.

fraud, nor be guilty of disobedience (to the commander) and mutilation (of the limbs of any person). Do not kill old men, women or children. Injure not the date-palm, nor burn it with fire; and cut not down the fruit-bearing trees. Slaughter not the sheep or cows or camels except for purposes of food. You will pass by persons who spend their lives in retirement in the monasteries. Leave them in their state of retirement. You will also come across people who will bring various kinds of food to you in vessels. When you eat of these things, one after the other, you should recite the name of Allah. You will also meet people having their heads shaven in the centre with hair flowing all round like tendons. Strike them with sword. March forward in the name of Allah. May He protect you from the attack (of the enemy) and pestilence!"[1]

At last, the army started on its march on the last day of *Rabi'ul-akhir*, exactly 19 days after the death of the Holy Prophet. There is a difference of opinion among the authorities as to whether it took the army 40 days or more to accomplish the task that had been assigned to it by the Holy Prophet. It has been recorded by the historians that this campaign created a deep impression on the minds of the tribesmen of Arabia, who thought

1. Ṭabari, III, p. 213.

that the despatch of an army at that critical moment would not have been possible if the Muslims had not been in a very strong position.

Apostasy.

After the conquest of Mecca a number of embassies sent by the tribesmen came to wait on the Holy Prophet, and embraced Islam. It is for this reason that the year 9 A.H. has sometimes been called "the year of deputations." In this connection an embassy from the powerful Yemenite tribe of Banu Ḥanifa had also waited on the Prophet. One of the members of this deputation was Musailama, but the authorities do not agree on the point whether he actually interviewed the Prophet. When the deputationists who had accepted Islam returned, the whole tribe of Banu Ḥanifa embraced the new Faith. About the end of the year 10 A.H. the Holy Prophet deputed Ḥaḍrat 'Ali to go and preach Islam to the people of Yemen. For six months before this Khalid bin Walid had been doing the same work but he had met with little success. On hearing of the arrival of the "Lion of God", the Yeminites came out to receive him. Ḥaḍrat 'Ali led the morning prayers in congregation. Then the Yemenites stood in a line to listen to his address in which he praised the Almighty Allah, conveyed to them the message of the Prophet and expounded the teachings of Islam. As a result of his instruction the whole of Hamadan embraced

Islam, and he was able to leave the place and join the Holy Prophet at 'Arafat on the occasion of the *Ḥajjatul-wida'*. Thus it was through these missionary activities that Yemen embraced Isalm in 9 and 10 A.H.

In 9 A.H. the payment of *zakāt* became obligatory and the Holy Prophet appointed 'Āmils for its collection in different parts of the country. Yemen was left in the charge of Badhan, but when his death was reported at the *Ḥajjatul-wida'*, the Prophet made new arrangements and divided it into several districts, each of which was placed in the charge of a separate 'Āmil. Ma'adh bin Jabal was entrusted with the task of touring Yemen to popularise the Islamic ideas and practices in that region. At this time the first of the impostors, Aswad 'Ansi, who laid claims to prophethood was born at Ṣan'a. In the beginning he met with great success in spreading the fire of mischief in various directions. In the tribe of Bani Asad, Ṭulaiha declared himself a prophet. The third pretender who laid claims to prophethood was Musailama the liar, who, encouraged by the success of Aswad 'Ansi, proclaimed that the Prophet Muḥammad had made him a partner in prophethood. The greatest act of effrontery committed by him was that in 10 A.H. he addressed the following letter to the Holy Prophet :

"From Musailama the Prophet of Allah to Muḥammad the Prophet of Allah. I have been made your partner in prophethood, and half the world is ours and the other is for the Quraish. But the Quraish are a people who commit excesses."

In reply to this Holy Prophet sent the following *firman* :

"In the name of Allah, the Merciful and the Compassionate. From Muḥammad the Prophet of Allah to Musailama the liar. After the praises of Allah, peace to those who follow the right path! Undoubtedly the whole of this earth is of Allah and He gives it from among His slaves to those whom He desires to give. And for the pious is (triumph in) the end".[1]

The Holy Prophet, as usual, tried to mend these impostors by precept and instruction. But this had no effect: the apostates gathered strength, began to harass the Muslims and started fighting. Therefore the Prophet had to send necessary instructions to the 'Âmils to check their activities and this arrangement continued to work even during the period of his illness. Aswad 'Ansi was slain in the life-time of the Prophet, and he had the satisfaction of reporting this to his followers.

The above account gives us an idea of the position of the false prophets and their followers

1. Ibn Hisham, III, p. 74.

at the time of the Holy Prophet's death. These tribes and through their influence others who had embraced Islam only recently were thrown into a state of complete consternation by the news of his demise, and disorder spread over the whole of Yemen. The Muslim 'Âmils were expelled, and the authority of the infidels was re-established. Aswad had died, but the remnant of his followers who were dispersed all over the country now regrouped themselves into a formidable army. At the same time apostasy and revolt raised their heads in the vicinity of Medina. In short, outside Medina there were only two tribes—Quraish and Thaqif—who still remained within the fold of Islam. Excepting these all had turned apostate either in entirety or in part. The areas that were affected most by this wave of apostasy were the territory of Yemen and the districts surrounding Medina; and the people here were all recent converts to Islam. These circumstances encouraged men of adventurous spirits to make prophethood a means of their worldly advancement. To prove the accuracy of this statement reference may be made to the following facts. 'Âmir bin al Ṭufail, the chief of the Bani 'Âmir, used to say openly that he was anxious to become *Amir* of the whole of Arabia and could not therefore follow a Quraishite. The Ghaṭfanis who were on friendly terms with the Bani Asad would say, "Why should we follow

the prophet of the Quraish in preference to the prophet of the Bani Asad who are our friends? The prophet of the Quraish has died while the prophet of the Bani Asad is alive." The standard-bearer in the apostate tribe of 'Abdal Qais was the grandson of Nu'mân bin Mundhir who was one of the last scions of the Ḥimyarites, who had ruled over Yemen for centuries. The cheapness of these declarations of prophethood had gone to such an extent that in Yemen a woman named Sajah had also proclaimed herself a prophetess, and the Christian tribe of Bani Taghlib had become her followers. These false prophets issued orders of a strange type. Ṭulaiḥa eliminated *sijdah* from the prayers, and according to Musailama drinking and adultery were not unlawful. When he married Sajah he reduced the daily prayers from five to three. The cancellation of the morning and night prayers was her marriage gift and the reason given was that they were a source of inconvenience to the people.

It is to be noted in this connection that not a single Muslim whose belief in Islam had become firm left it and the tribesmen that apostatized were only those who had accepted Islam only recently. Among them too it were the masses who created disorder. Under the banner of Ṭulaiḥa, for instance, had gathered the common people from the tribes of Ṭay and Asad.

Ḥaḍrat Abu Bakr and through his sagacity, born of sincere conviction, realized the true strength of these disturbances at the very outset. On seeing the letters that messengers had brought from Yemen he had warned his people that they should be prepared for more distressing news. Later events proved that his prediction was not incorrect, for it was not long after that the Muslim chiefs sent reports about the tribes who had had apostatized and the cruel treatment that was being meted out to the Muslims.

The tribesmen who were living near Medina soon marched on that city. The Bani Asad encamped at Sumairah[1], a section of the Fezara and the Ghaṭfan halted in the south, and some of the tribesmen of Tha'laba, the Murrah and the 'Abs stationed themselves at Abraq[2] while the rest of them took position at Dhul Qaṣṣa.[3] 'Amr bin 'As who arrived at Medina at this time reported that the forces of the enemy were lying from Daba[4] right up to Medina. Having thus surrounded Medina the tribesmen sent their men to the Caliph. That these messengers entered the city only ten days after the *bi'at* of Ḥaḍrat Abu Bakr

1. Sumairah—one of the halting places on the road to Mecca.
2. Abraq—it was the place where Bani Dhabian resided.
3. Dhul Qaṣṣa, the first halting place from Medina on the road to Nejd.
4. Daba—an old town of Yemen not far from Rabza.

will give us some idea of the rapidity with which the fire of apostasy had spread in the country. On entering the city, the emissaries put up with the various notables. Ḥaḍrat 'Abbas, the uncle of the Prophet, had this distinction that he did not allow any one to stay at his house. First of all they discussed the matters with their hosts, then going to Ḥaḍrat Abu Bakr they made a unanimous request that they were ready to offer prayers but they wanted to be freed from the obligation of paying the *zakat*. The Caliph consulted the *Companions* who recommended with one voice that under the circumstances it would be advisable to follow a mild policy. Ḥaḍrat 'Umar who also agreed with them said, "O Caliph of the Prophet, be friendly with these people and treat them in a gentle manner." To this Ḥaḍrat Abu Bakr replied indignantly, "You were so harsh in the days of ignorance; but now after Islam you have become so low. Divine Revelations have ceased, and our Faith has reached perfection. Now, should it be allowed to be mutilated during my life? I swear by Allah that if even so much as a piece of string is withheld (from the *zakat*) I shall order war against them."[1]

Ḥaḍrat 'Umar is said to have remarked that the Caliph's words made it clear to him that God had expanded his breast for the holy wars. After

1. Riaḍ-un-Nudrat, vol. I, p. 98.

consulting the respected *Companions* Ḥaḍrat Abu Bakr told the messengers what has been stated above, and they had to return without achieving anything. As Usama's expedition had also left Medina by that time the envoys told their chiefs of the helplessness of the Muslims and their small numbers.

Attack on Medina repulsed.

Ḥaḍrat Abu Bakr now set himself to the task of demanding his capital and posted 'Ali, Zubair, Ṭalḥa and 'Abdullah bin Mas'ud at strategic points. Then summoning the citizens to a gathering he warned them of the danger and said that apostasy had spread in the country, that the envoys of the enemy had seen the condition of the city's defences with their own eyes and that some of his detachments were lying at a distance of one stage only. Any moment they could expect an assault from his camp, because his peace offer had been rejected. Hence they were to keep themselves armed and ready for war and were to remain present in the Prophet's Mosque. This timely warning kept the people alert. Three days after the return of the envoys the enemy moved forward for an attack and was joined by a detachment which was stationed at Dhi Ḥassi.[1] But when the invaders approached the outposts of Medina the vigilant sentinels informed the Caliph immediately. He asked them to remain

2. Dhi Ḥassi—it is the name of a place.

at their posts and wait for him. Soon after he arrived there with a number of citizens, led a charge against the advancing hosts of the enemy and forced them to make a retreat. The Muslims pursued the fugitives up to Dhi Ḥassi, but here they found that the enemy had thrown upon the ground a number of leather-bags inflated with air, the sight of which frightens the camel. They now rolled them in such a manner that the animals of the pursuers were so much excited that they turned back and took to flight and did not stop till they had reached Medina. This gave fresh courage to the infidels who, thinking that the Muslims had fled away, called their forces from Dhul Qaṣṣa also and regrouped them all at Dhi Ḥassi. Ḥaḍrat Abu Bakr also prepared his forces the same day for a second attack, and marching them through the night he fell upon the enemy and routed him before daybreak. Ḥabbal, the commander of the defeatad army and the chief supporter of the false prophet Ṭulaiḥa, was slain in this action. Ḥaḍrat Abu Bakr pursued the fugitives up to Dhul-Qaṣṣa from where he returned to the capital leaving Nu'man bin Maqran with a small contingent to guard the place.

The defeat of their army excited the hostility of the infidels and they began to torture the Muslims of their respective tribes: they were butchered in cold blood, their bodies were mutilated or committed to fire. The tribes of Dhubyan and

'Abs were the first to start these barbarities. The were, however, soon followed by others, and in a short time persecution of the Muslims became general and widespread. On hearing of these atrocities the Caliph swore that they would all be avenged. The reaction of the victory at Dhul Qaṣṣa on the Muslims was that they became more firm in their faith in Islam and their hearts were filled with fresh enthusiasm and determination. Some of the tribes sent *zakat* money to the capital.

In short, the Caliph made what arrangements he could to protect the capital till the return of Usama's army. Now giving the latter the charge of the defence of the city he asked him to stay there and take rest. Then he mobilized all the available forces under his personal command. The Muslims requested him not to take the command of the expeditionary forces because the slightest injury to his person would affect the working of the administrative machinery. The command, it was argued, could easily be given to some other chief who would be succeeded by another in case of death. But he refused to accept this proposal and marching *via* Dhul Qaṣṣa he arrived at Abraq in the parganah of Rabdha.[1] Here he fought a battle with the enemy which ended in the victory for the Muslims. Under orders from the Caliph, Abraq was converted into a pasture-ground for the horses of the holy warriors.

1. Rabdha—it is a village, about 3 miles from Medina.

Suppression of Apostasy

As the soldiers of Usama had now enjoyed an interval of rest and *zakat* money had arrived in sufficient amount, the Caliph decided to suppress apostasy and stayed for some time near Abraq in order to make necessary arrangements for the same. Eleven armies were arranged for being sent on expeditions to the various parts of the country to crush the apostates. In those days the system of employing soldiers on fixed wages did not exist, and the Muslims offered themselves as volunteers in the cause of Allah. In order to assemble an army the Holy Prophet, and after him the Caliph, used to nominate an *Amir* for every expedition and then assigning some tribes to his command gave him the banner with his own hand. The *Amir* would either go and halt at the encamping ground so that the assigned tribes could meet these under his banner or he would go on a march and pass by the various tribes who sent their young men to join him. Every soldier was expected to equip himself at his own cost, but the Treasury also came to his help and provided arms and transport to some extent. This system worked well, because in those days every Arab bore arms.

In accordance with the practice of the times, referred to above, Ḥaḍrat Abu Bakr gave at Dhul Qaṣṣa eleven banners to the *Amirs* of the armies and assigned tribes to their commands. Every one

of them received detailed instructions from the Caliph as to how he was to proceed against a particular enemy and the manner in which he was to go to the help of the other chiefs after accomplishing the work originally assigned to him. Thus Khalid was ordered to march against Ṭulaiḥa, 'Ikrama was to subdue Musailama, while the sons of Zubair were deputed against Aswad 'Ansi, and so on. In addition to these instructions he also issued some general orders which were to regulate the conduct of all the *Amirs*. Each of the eleven armies carried a *firman* of the Caliph containing an appeal addressed to the opponents of Islam to desist from their hostile activities and study the principles of Islam. They were also warned that the *Amir* who was leading an army of the emigrants, the *Anṣars* and the *tāb'īn* had instructions to extend to them an invitation to embrace Islam before commencing the war and to grant them peace if they accepted it. In case they persisted in their hostility, he had orders to fight and fight with full fury. This *firman* was to be sent in advance of the army and read aloud before the people who were to be summoned by means of *adhan* (prayer call). To those who assembled in response to the *adhan* the orders of the Caliph were to be communicated while those who did not turn up were to be treated as enemies and suppressed. Besides this there was another document which

contained instructions for the commander of the army.

As the details of all the expeditions would make our account lengthy we shall confine ourselves to describing only two of them—one as a model of peaceful settlement and the other as a specimen of victory in a regular battle.

Bani Ṭay.

Khalid bin Walid was given the charge of the expedition against Ṭulaiḥa, the false prophet, who mainly depended upon the support of the Bani Ṭay.[1] Ḥaḍrat Abu Bakr had also sent 'Adi bin Ḥatim to go in advance and need his followers. He was to explain the entire situation to them and thus save them from destruction. Accordingly he went there and told his tribesmen how dangerous it would be for them to fight with the Muslims. His first attempt ended in failure, but subsequently he succeeded in persuading them to offer submission. They, however, wanted time to bring back their families from the custody of Tulaiḥa who, they feared, would subject them to torture for their surrender. 'Adi informed Khalid of the result of his negotiations. He accepted their offer and gave them three days' time during which they were able to bring back their families in safety. They now re-embraced Islam and joined Khalid. The whole affair thus ended in a peaceful settlement without any bloodshed.

1. The well-known philanthropist Ḥatim Ṭai came from this tribe.

Khalid now wanted to proceed against the Bani Jadila, but 'Adi again offered himself for negotiations and said that the Bani Ṭay were like a bird one of whose wings was the tribe of Jadila. Thus receiving permission from the commander of the army he went to those people and after considerable effort was able to win them back to the fold of Islam. Now when Khalid resumed his march forward, he had under him one thousand horsemen of the Bani Ṭay, who were ready to serve the cause of the Faith. This brilliant achievement of 'Adi has elicited admiration from the historians in these words :—"And he was the best of the sons of the Bani Ṭay, through whom came a great blessing."

In the battle that ensued Ṭulaiḥa was defeated by Khalid and fled away to Syria where he re-entered the fold of Islam. Once Ṭulaiḥa was seen going to Mecca to perform the pilgrimage. Someone reported this to Ḥaḍrat Abu Bakr, but he replied, "Now that he is a Muslim we need not question his movements." During the *Khilafat* of Ḥaḍrat 'Umar he came to Medina and offered *bi'at*.

Musailama, the Liar.

Of all these expeditions against the apostates, none of which was easy, the hardest and the most difficult was that which was directed against Musailama who came from Yamama in Nejd and belonged to the tribe of Banu Ḥanifa. He claimed that he had

been made a partner in prophethood by the Holy Prophet. To prove this statement he utilized the services of a named Nahhar who had had the privilege of presenting himself before the Prophet and obtaining instruction in the teachings of the Quran and the tenets of Islam. When he had acquired the necessary knowledge of the principles of Islam the Holy Prophet had sent him to Yemen to preach the Faith and refute the arguments of Musailama. But the wretch was won over by Musailama and openly declared that he had heard the Holy Prophet saying that he (Musailama) was his partner in prophethood. Thus thousands of people were misguided by him. In *Adhan* (prayer-call) they used to proclaim the prophethood of the Holy Prophet and Musailama used to instruct the *mueddhin* to say loudly these words, " I bear witness that Muḥammad is the Apostle of Allah." He would recite before the people rhythmical but meaningless sentences, calling them divine revelations and had legalized adultery and wine. Naturally these things made his cause popular and it soon made great progress. Then his marriage with Sajah who had also declared herself a prophetess had greatly added to his strength and prestige.

Originally two armies under the command of 'Ikrama and Shuraḥbîl bin Ḥasna had been sent against Musailama. But they were both defeated. The Caliph now ordered the defeated *Amirs* to

proceed on other expeditions and directed Khalid, who had by this time completed the task of crushing Ṭulaiḥa, to attack Musailama's forces. To reinforce him he sent fresh levies with whom came the *Anṣar* leader Thabit bin Qais and the emigrant chief Zaid bin Khaṭṭab (the brother of Ḥaḍrat 'Umar). On hearing of Khalid's arrival at Yamama, Musailama, the number of whose followers had by then risen to 40,000, moved forward and encamped at 'Aqraba; and it was here that the forces of truth and obscurantism came to grips. When the two armies were facing each other, Nahhar came forward and gave an open challenge for an adversary. Zaid bin Khaṭṭab accepted it and slew him in the combat that ensued. Then the two armies fought one of the stiffest battles.[1] The Muslims unable to resist the pressure of the enemy's forces gave way and dispersed. Musailama pursued them till he reached the camp of Khalid who also was compelled to make a retreat. The infidels wanted to kill Khalid's wife, Umm Tamim, who was left in the tent, but they were stopped from doing so by Muja'a[2] who said, " She is an excellent free woman.[3] Why do you kill women ? Go and fight their men. "

1. Of this battle the well-known historian Ṭabari says, "Never did the Muslims fight a more stiff battle."

2. He was a prisoner in Khalid's camp and the chief's wife had been entrusted with the task of looking after him. It was her excellent treatment of the captive that had impressed him so deeply.

3. Ṭabari, III, p. 247.

At this the pursuers withdrew from the tent but not before they had cut its ropes. The unshakable faith in Islam which sustained the *Amirs* of the defeated armies in this depressing moment of crisis and enabled them to make a determined effort to reassemble the dispersed forces will for ever decorate the pages of history. One after another they sacrificed their lives on Islam till in the end they succeeded in their attempt. Qais bin Thabit addressed the fleeing soldiers thus : " O Muslims, you have developed bad habits for yourselves. O Allah! In Thy presence I dissociate myself from that which they (people of Yamama) worship and the actions of these (Muslims) at this time. See, O Muslims! An attack is made thus."[1] Having said this he rushed at the enemy. His adversary replied by striking at and cutting one of his legs. But the brave soldier of Islam took that broken piece of his legs and threw it at his opponent with such force that he died on the spot. Qais also received his martyrdom at this occasion.

The retreating Muslims who in their flight had even left behind their camp were now addressed by Zaid bin Khaṭṭab. He stopped them and said, " Where will you go after removing yourself from the tents? I swear by Allah that I shall not utter a word today till I have either crushed the

1. Ṭabari,, p. 249.

enemy or presented myself before Allah so that I might place before Him my apology."

Saying these words he fell upon the enemy, sword in hand and received the honour of martyrdom.

Then Abu Ḥudhaifa attacked the enemy after addressing these words to his people: "O people of the Quran! Adorn the Quran with your deeds." He too was slain. After Zaid bin Khaṭṭab, Barâ'a bin Mâlik (brother of the Holy Prophet's servant Anas) came forward. He had a strange habit: as soon as he thought of going to the battle-field his whole body would begin to shake with such intensity that others had to take hold of him. After some time the shaking of the body ceased and then Barâ'a would rush to the battle and fight like a lion. On this occasion too he was excited by the sight of the defeat of the Muslims and had a fit of shivering. When it was over he came to the battle-field and called out, "O Muslims! Where do you go? Here am I, Barâ'a bin Malik. Come to me."

The effect of these persuasions and sacrifices was that a group of Muslims turned round and attacked the enemy with fresh enthusiasm and vigour. The enemy unable to resist their charge began to withdraw and came back to the place where Musailama's well-known supporter Muḥakkam bin al Ṭufail and his tribesmen were posted. Just as he called out to his people and began to

attack the Muslims, an arrow from the bow of 'Abdur Raḥman bin 'Abu Bakr struck him in the neck, and he died on the spot. This greatly encouraged the Muslims and put fresh vigour in their charge, and they pushed back the enemy up to Ḥadiqa. Here Musailama had shut himself up in a safe enclosure. The fugitives entered it and closed the gate. Bara'a bin Malik asked his comrades to throw him into the enclosure from above the walls. Nobody was prepared to take the risk, but he forced them to do so by swearing to them. He jumped from the wall, and hazarding his life rushed to the gate and opened it. As soon as the gate was opened, the Muslims made repeated attacks on the enemy, but Musailama remained firm and did not move from his post. Khalid now changed his strategy and issued an order that each tribe was to fight separately under its own banner so that they might find out which group was responsible for their weakness. On receiving this order the tribesmen came under their respective banners and led the attacks with such determination that the previous engagements appeared nothing in comparison with them. The greatest loss was suffered by the "*emigrants*" and the "*helpers*". But in spite of the intensity of fighting, Musailama did not move and continued to occupy his position in the centre. Ultimately, realizing that the battle would not come to an end unless Musailama was

killed, Khalid came forward and gave challenge for a personal combat. All who attempted to resist the naked sword of the dauntless commander of the Muslim army fell before it; and rushing through the forces of the enemy Khalid reached the place where Musailama was standing. He talked to him for a moment and then made a dashing charge which he was not able to withstand. Khalid now called out to his men and asked them not to lose heart for, he said, 'One determined attack would bring the enemy down.' He was not far wrong, because the forces of the enemy could not resist the momentum of the attack and began to disperse. In this state of consternation Musailama's followers asked him what he had to say of the divine promises that had been given to him. He replied, "Save your honour [1] if you are anxious to save it." He had hardly finished these words that Waḥshi [2] (who had slain Ḥaḍrat Ḥamza) threw his javelin at Musailama who fell down on the spot and was beheaded by an Anṣar youth. The news that Musailama was killed by an Abyssinian soon spread in the army and made the soldiers so panicky that they began to flee in all directions without any order. The army of Islam thus obtained a

1. That Musailama's claims to prophethood were false is proved by the fact that he appealed to his people to fight for their "honour" rather than for "truth."

2. Waḥshi was an Abyssinian.

brilliant victory. Ṭabari says that more than 10,000 infidels were killed on this occasion, and therefore it came to be known as the " Garden of Death ". On hearing that Musailama had been killed, Khalid went and searched the heap of the dead bodies near the place where he stood and recognized his corpse with the help of Moja'a who had accompanied him. He was a short-statured man with a long nose and yellowish colour. In this action 300 *emigrants* and *helpers*, from Medina and 300 from other places received martyrdom; besides these other Muslims also lost their lives. The victorious general of Islam now sent to the Caliph an account of his victory along with a deputation from the tribesmen of the Bani Ḥanifa. The Caliph told the deputationists that he pitied them as they had taken to a life of sinfulness. Ashamed of their conduct they replied, " All that you have heard (about us) is correct." " What were his main teachings ? " inquired the Caliph. " Here is a specimen of his revelation," they said. Then they recited these words: " O frog! holy art thou, for thou dost not prevent the drinker, nor dost thou make the water dirty. Half the world belongs to us and the other half to the Quraish. But the Quraish are a cruel people." On hearing this Ḥaḍrat Abu Bakr remarked, " God be praised! You are to be pitied. Is this the Divine

word? It has not the sublimity of divinity. To what (depths) had he dragged you?"[1]

In short, the Muslims exhibited so much courage and bravery on all these occasions that with the exception of a few small actions all the punitive campaign directed against the apostates could be concluded in 11 A.H., and the storm that had spread from the neighbourhood of Medina to Baḥrain and 'Amman was brought under control within the short period of nine months.

Expedition to 'Iraq.

Having crippled the forces of apostasy to his satisfaction the Caliph of Islam now turned his attention to the Byzantine and the Persian Empires—the two formidable enemies of Islam that threatened her frontiers. How anxious the Caliph was to make adequate arrangements for these expeditions is indicated by the following incident. He was busy with these preparations that one of the *Companions* presented a case concerning his tribe for the decision of the Caliph. He got irritated and replied indignantly, "I am busy in considering the plans to crush the two lions who are waiting for an opportunity to destroy the Muslims and you are diverting my attention to such petty things!"

In A.H. 6, the Holy Prophet had sent despatches to the various contemporary princes inviting them

1. Ṭabari, III, p. 254.

to embrace Islam. The bearer of the august letter addressed to Khusrau Parwez, the Shah of Persia, was 'Abdullah bin Ḥudhafa It read as follows:

"In the name of Allah, the Beneficent, the Merciful. From Muḥammad the Apostle of Allah, to Kisra, the King of Persia. Salâm to those who follow the right path and believe in Allah and His Apostle. I bear witness that nothing deserves to be worshipped but Allah and He is One without a sharer, and that Muḥammad is His slave and apostle. I convey to you the message of Allah because I have been sent as His Messenger to the entire humanity. I have to put the fear of God into (the hearts of) those who are living and to prove the truth to those who persist in their infidelity. Embrace Islam and you will be in peace. If you reject it you will be held responsible for the sin of a fire-worshipper."

Khusrau tore it to pieces and wrote to Badhan, the governor of Yemen, to immediately send two horsemen to Hejaz so that they might bring the man to his court. Badhan despatched Babuya (who was his secretary and was well-versed in the art of letter-writing), and a Persian named Kharkhara to Medina and gave them a letter addressed to the Holy Prophet in which he had asked him to accompany his messengers to the Court of Khusrau. The bearers came to Medina by way of Ṭaif. Their mission soon became known in the whole of

Arabia, and the Quraish hoped that the King of Persia would deliver them from the Muslims. Presenting himself before the Holy Prophet Babuya said, "Kisra, the King of kings and the Emperor of Persia, has ordered the Prince of Yemen to send you to his court. I am the messenger of the Prince of Yemen and assure you that if you will agree to accompany me to the court, my master will recommend you to the Emperor and it will bring you great advantage. If you reject this offer then, as you know, the Prince of Yemen will destroy you and your country." The Holy Prophet looked disapprovingly at their faces which had long moustaches and shaven chins and said, "I pity you! With whose orders have you made your faces such?" "Under orders from our maintainer, Kisra," was the reply. "But my Maintainer has ordered me," said the Holy Prophet, "to grow a beard and trim the moustaches. Well. Stay here for a day and see me tomorrow." When they met the Prophet on the following day he told them that their Emperor had been murdered by his son Shiruya on a particular night (which he mentioned) and asked them to go and inform their master of the murder and tell him that his Faith and Government would soon enter the dominions of Khusrau and reach the ends of the world. They were also authorized to make an offer to their master that if he embraced Islam his country and throne

would remain with him and he would be allowed to rule his people. At the time of bidding farewell the Prophet gave to Kharkhara golden belt (which some Prince had sent as a present). On hearing the message that his envoys had brought from the Prophet Badhan said, " I swear by God that these are not the words of a king. The person who has uttered them seems to be a Prophet" After a few days the official report of Khusrau's murder and Shiruya's accession to the throne was received in Yemen. Shiruya also sent instructions to his governor that he should not interfere with the affairs of the Arabian Prophet. At the close of the Prophet's life Badhan and all the Persians who were in Yemen embraced Islam.

The murder of Khusrau Parwez was followed by an era of civil war and disorder, and in the course of a few years twelve or thirteen persons occupied the throne, some of whom were women. This naturally led to the growth of political chaos which soon became widespead. During the *Khilafat* of Ḥaḍrat Abu Bakr the province of 'Iraq was governed on behalf of the Persian Emperor by Hurmuz who was notorious for his hostility towards the Arabs. The Arabs also hated him. His cruelty had become proverbial; and the proverb ran: " a greater infidel than Hurmuz and more wicked than Hurmuz."

From the very beginning of his *Khilafat* Ḥaḍrat Abu Bakr was anxious to take necessary steps to guard the Muslims against the tyranny of the Persians, but he could not get time to materialize his scheme on account of the apostasy of the tribesmen. At this time, however, Muthanna came to him and offered to undertake the work of protecting the Muslims of the borderland from the depredations of the Persians if he was appointed *Amir* over his tribe. His offer was accepted, and Muthanna returned to 'Iraq and began to fight with the Persians and checked them to some extent in their mischievous activities.

Khalid's campaign

Now that apostasy was suppressed the battle of Yamama was won and Musailama slain, the Caliph summoned Khalid and despatched him against the Persians placing 10,000 soldiers under his command. In addition there were 8,000 soldiers under the four commanders, including Muthanna, who had already been deputed to that front. Thus an army of 18,000 soldiers was mobilized for the Persian campaign. Khalid was ordered to march through the low-lying plains of 'Iraq and attack the port of Ubullah, which lay not far from modern Baṣra, and from where Hurmuz used to direct his naval operations against the Hindus. The other force was to proceed along the upper regions of 'Iaq, and the two

armies had instructions to meet near Ḥira[1] before attacking that city. The *Amir* who reached there first was to assume supreme command of the armies. After the fall of Ḥira a section of the forces was to be left behind to occupy and protect the conquered territory, while the rest were to march against Madâin, the capital of the Persians, who were the enemies of God and the Muslims. Khalid had instructions to see that his soldiers did not molest the peasantry and that the latter were allowed to retain the possession of their lands without any interference, for they were to fight only those who came to the battle-field to oppose his army. Throughout the campaign of 'Iraq these instructions were carefully followed.

Khalid started on his expedition in 12 A.H. and proceeded in accordance with the orders of the Caliph in the direction of Ubullah, the strongest and the most powerful of the Persian ports. Before opening the campaign he sent the following message to Hurmuz who was one of the premier nobles of Persia, as is indicated by the fact that he wore a crown of the value of one lakh of rupees.

"After the praises of Allah: Embrace Islam and live in peace or give an undertaking on your behalf and on behalf of your people to become *dhimmis* and promise to pay the *jizya*. Otherwise

1. Ḥira—it was at a distance of three stages from Kufa. The famous building 'Khawarnaq' was in this city.

you will blame none but yourself : and I have come with a people who love death as much as you love life."[1]

On receiving this letter Hurmuz sent a report to Kisra and took immediate steps to mobilize an army with which he hastened towards the Muslims. At Kawazim he learnt that Khalid was in Ḥafir. But when he arrived there he was told that the Muslim general had left for and was encamping at Kawazim. Hurmuz thus compelled to make fruitless marches was greatly exhausted by the time he was able to reach Kawazim. However, he alighted here by the side of a spring and in order to make it difficult for his men to leave the field and take to flight, he had them bound with chains. Khalid also moved forward and told his followers to fight the enemy on that very site and capture the springs of water.

"By my life," said the brave general, "the springs shall be for the more persevering and the braver of the two." His soldiers had hardly put their things down that he ordered an attack on the enemy. When fighting commenced Hurmuz who had put some of his men in an ambush challenged the Muslim general for a single combat. Consequently, as soon as Khalid came forward to meet his adversary, these people rushed from their

1. Ṭabari, IV, p. 5.

ambush and fell upon him. He was, however, too dexterous for them and did not only save himself from their cowardly attack but struck Hurmuz so effectively that he died on the spot. The battle now raged more furiously, and it was after considerable bloodshed that the Muslims succeeded in routing the Persians and winning the victory. The pursuit of the fugitives continued throughout the day. As a camel-load (or 7½ maunds) of chains was collected from the field of battle this action came to be known as Dhat-us-Salasil or the *Battle of the Chains.* On receiving the happy news at Medina the Caliph rewarded Khalid by giving him the crown of Hurmuz. According to the laws of Islam a Muslim who kills his rival in an important action becomes entitled to his personal equipment. The spoils of victory included an elephant also. It was paraded through the city under the orders of the Caliph and caused so much astonishment that the old women exclaimed in wonder, "Is it a creature of God that we see with our eyes?" Subsequently it was sent back to 'Iraq.

Persians defeated at Madhâr

The battle of Ḥafir was followed by a more contested action at Madhâr where the Muslims defeated a fresh army of the Persians that the Emperor had sent from Madâin. In this action Ḥabib, the father of the well-known saint Khwaja Ḥasan Baṣari, was taken prisoner. In short, of the battles of Walaja,

Ullis Yaumul Maqar, Ḥira, 'Ain-ut-Tamar, Damatul Jandal, Anbar, Ḥaṣid, Maḍih Thana, Zamil and Firaḍ, that were now fought, each was more severe than the preceding one. As the satrapy of 'Iraq was the main prop of the Empire of the Persians and as their capital, Madâin (near Baghdad) lay in it, they fought for it with the greatest courage and enthusiasm. But all their efforts proved fruitless and they had to bow their heads before the sharp-edged sword of Khalid who bore the title of Saifullah(the Sword of Allah). His attacks were so rapid and effective that the enemy found no time to breathe, and in the course of a few days the whole of the country was cleared of his armies. The well-known historian Ṭabari writes of him: "And on seeing (a battle) or hearing of it, he would have but little patience."

It is indeed surprising that in spite of fighting so many actions in the course of such a short period Khalid was able to set up a regular machinery of government in the conquered territories. *'Āmils* were appointed and steps were taken for the collection of *Kharaj*. The cultivators and landlords were guaranteed protection, and agreements were made with them for the payment of rent. In the beginning, the Persians thought that the invasions of the Muslims were mere plundering raids, but in the course of time the firm determination of the victors and their just and excellent treatment of

the vanquished people created in the minds of the latter a feeling of satisfaction and confidence. They returned to their homes to resume their normal activities and sent representatives from each *parganah* to enter into agreements for the payment of the *jizya*.

The two *firmans* of Khalid quoted below will give an idea of the fair treatment that was meted out to the people of 'Iraq :

"In the name of Allah the Beneficent, the Merciful. From Khalid bin Walid to Ṣalub as-Sawadi who resides on the bank of the Euphrates. You are now under the protection of Allah. Your life is secure after the payment of the *jizya*. You have paid one thousand dirhems as *jizya* on behalf of yourself, your subjects, your island and on behalf of Balqiya and Barusma and I have accepted it and all the Muslims who are with me agree with it. In return for that you have come under the protection of Allah, His Apostle Muḥammad and the Muslims. Hisham bin Walid acted as a witness."

A treaty with the people of Ḥira was concluded in *Rabi' I*, 12 A.H. "In the name of Allah, the Beneficent, the Merciful. This is an agreement which Khalid bin Walid made with 'Adi and 'Umar, the sons of 'Adi, 'Amr bin 'Abdul Masiḥ, Ayas bin Qabiṣa and Khairi bin Akkal. These are the representatives of the people of Ḥira. This is agreed upon that of these people all who possess

worldly means and the monks and the priors will pay one lakh and ninety thousand of *dirhems* as *jizya*. Those who are poor and have no connection with the world are exempted. The basis of the agreement is protection. If I, Khalid bin Walid, fail to give them protection then *jizya* will not be realized and if they (the people of Ḥira) violate the agreement by word or by action then they will forfeit their claim to our protection."[1]

Khalid's Administrative Reforms.

Khalid had not combined civil with military administration, and separate officers were appointed to look after the affairs of these two branches of the government. After the conclusion of the first battle mentioned above, in which Hurmuz was slain, he appointed Sa'id bin Nu'man as the chief of the army and entrusted the civil administration to Suwaid bin Maqran. The latter was instructed to appoint *'Āmils* to collect the *Kharaj* in the country. No drastic steps were taken and arrangements for the collection of revenue were made in a peaceful manner in all those *parganahs* whose people had not offered resistance. Balqiya and Barusma came under the class. Ḥira and Ubullah were the centres of revenue administration which in those days were termed Sawads. The Sawad of Ḥira

1. Ṭabari, IV, p. 14.

included the following *parganahs* :—

Parganah	*Āmil.*
Falalij (Upper 'Iraq)	'Abdullah bin Rathîma
Balqiya and Barusma	Jarir bin 'Abdullah
Nahrain	Bashîr bin Khaṣâma
Rudhmistan	Uṭ bin Abi Uṭ.

Ḥakka Ḥabaṭi, Ḥaṣîn bin Abul Khair, and Rabi'a bin Ghasal were under Suwaid bin Maqran, the revenue administrator of Ubullah.

That the entire *kharaj* of the newly-acquired territory was realized and deposited in the Treasury is the best evidence of the successful working of the new arrangements. This money proved to be a source of great help for the Muslims in their subsequent expeditions. It was the usual practice with Khalid that on reaching a new place he offered Islam to its people. In case they refused to accept it he gave them the choice of agreeing to pay the *jizya*. But if they rejected this offer also, then war was declared. Before the battle of Ḥira, for instance, when the Persian chiefs came to him under the leadership of Qabiṣa bin Ayas, Khalid said to them, "I invite you to embrace Islam. If you accept this you will also be (included among the) Muslims and have the same (rights) that we have, and the same responsibilities that we bear. If you reject this offer then pay *jizya* to us. If you will not agree to this latter condition, too, then (remember) that I have brought against you a people who love

death as much as you love life." In the treaty of Ḥira the rate of *jizya* was fixed at 4 *dirhems* (or one rupee) per head. The monks who had renounced the world and the destitute were exempted from its payment. In return the Muslims had the responsibility of protecting the *dhimmies*. Each agreement contained a proviso to the effect that if the Muslims failed to give protection to the other party they would not be entitled to the stipulated *jizya*. How great were the precautions taken in these expeditions and how perfect was the information that the Caliph had about the minutest affairs is indicated by the following incident. In the battle of Maḍiḥ when the Muslims made a night attack, two Muslims 'Abdul 'Uza, whose Islamic name was 'Abdullah, and Labid, who were with the enemy were also killed. During the attack 'Abdullah was reciting a poem which included this hemistich: "Glory to Thee! O Allah! O Maintainer of Muḥammad!"

When Ḥaḍrat Abu Bakr learnt this he paid blood-money for the lives of both these persons to their heirs and issued orders that every consideration should be shown to them. He also added, "Certainly, the responsibility for this is not on me as they were in the *ḍar-ul-ḥarb*."[1]

After the fall of Ḥira, Khalid had set up his headquarters at that place, and it was from there

1. Ṭabari, IV, p. 24.

that he went to various places for purposes of administration. As-sîb was the frontier outpost. Some of the most experienced and brave fighters, such as Ḍirar bin Azur, Ḍirar bin al-Khaṭṭab and Muthanna bin Ḥâritha, were posted on the frontier. The Caliph's orders in regard to the 'Iraqian campaign were that when the upper and lower armies had both reached Ḥira then one of the commanders would remain there while the other was to proceed against Madâin, the capital of Persia. As Khalid had arrived there after completing the conquest of places that had been assigned to him, while the other general 'Ayaḍ had not been able to finish his campaign by then, he had to go to Dumatul Jandal, under orders from the Caliph, to reinforce him. In this connection he had to proceed as far as the cantonment of Kerbala. By this time the Muslim forces had reached the banks of the Tigris and Muthanna bin Ḥâritha was already engaged in skirmishes near some of the outposts of Madâin itself. Khalid stayed in Kerbala for a few days. The place was full of flies. But when 'Abdullah bin Wathîma made a complaint, the general replied, "Have patience. I want to capture the cantonments, the task of conquering which was entrusted to 'Ayaḍ, so that the rear of the Muslim army and its line of communications became safe. This is the order of the Caliph and the Caliph's opinion is equal (in weight) to the opinion of a whole community."

The Battle of Firaḍ.

Having completed the conquest of Dumatul Jandal etc., Khalid was able to reach Firaḍ, the meeting place of the frontiers of Persia, Syria and the Jazirah, in the month of Ramaḍân, and it was here that he offered his 'Id prayers. This large gathering of the Muslims at Firaḍ excited the jealousy of the Romans, and they decided to oppose them with the help of the Persian cantonments and the infidel Arab tribes of Bani Taghlib, Ayâd and Namar who lived on the border of Syria and were hostile to the Muslims. Thus the combined forces of the Romans, the Persians and the tribesmen of Arabia now marched against the forces of Islam. The two armies met near the banks of the Euphrates. The Romans asked Khalid if he wanted to cross the river or they should do it. He replied that they could cross it. On this the Romans asked him to move away from his encamping ground so that they may cross the river. As this proposal was rejected by the Muslim general the Romans and the Persians held consultation and decided to cross the river at some other ford. Accordingly they crossed the river and launched attack against the Muslim army and fought with great determination and courage. The battle, however, ended in the victory of the Muslims, and the soldiers of the defeated army were pursued and slain in large numbers. For ten days Khalid stayed

at Firaḍ after this brilliant victory and made necessary arrangements for its administration. On the 5th of Dhu'l-Qa'da orders were issued to the army to return to Ḥira under the command of 'Aṣim, while Khalid himself stayed behind with the rear of the army, which was under Shajra bin al-'azz. As the army moved forward Khalid separated himself from the main forces and took an unfrequented route to Mecca with a small escort and reached there in time to perform *ḥajj*. He covered this distance with marvellous rapidity and was able to re-enter Ḥira with the last contingents of his main army. On his return Khalid received a letter from the Caliph in which he was admonished for his audacity in leaving the army and going to *ḥajj* and was given a warning that he should be more cautious in future.

Thus Khalid was able to conclude his campaign of 'Iraq before the year 12 A.H. was out.

In this year (12 A.H.) Ḥaḍrat Abu Bakr went to Mecca to perform *ḥajj*, and Ḥaḍrat 'Uthman acted as his *Naib* in Medina during his absence.

Syria, 13 A.H.

Syria was at this time a part of the Roman Empire. As in the case of 'Iraq the Arab frontier on the side of the Romans also was the homeland of tribesmen who had relations of various types with the people of Ḥejaz. After the *hijrat* the Jews living in the vicinity of Medina had begun to oppose the

Muslims. Their hostility soon affected these border tribes and petty skirmishes began to take place.

In 8 A.H. the Holy Prophet had sent an expedition against the Romans which had resulted in what is known in History as the Battle of Muta. In this action the small band of Muslim soldiers had to face a large Roman army commanded by Heracleus himself, who also had some Arab fighters with him. It was in this battle that Ja'far Ṭayyar and Zaid bin Ḥaritha received their martyrdom. In 9 A.H. the Holy Prophet had to march to Tabuk at the head of an army of 30,000 men with the object of checking the advance of the Romans. Again, it was against them that the expedition sent under Usma was directed.

It has been related above how the Romans had started aggression by joining hands with the enemy during the 'Iraq campaign. It was for this reason that Ḥaḍrat Abu Bakr from the beginning of his Khilafat had an eye on Heracleus, the Roman Emperor, as one of the two lions whom he could have reckon with. On the completion of the conquest of 'Iraq, Ḥaḍrat Abu Bakr began to make preparations for a campaign in Syria and despatched Khalid bin Sa'id with orders to halt at Tayma and wait for further instructions. He was not to take the offensive and was to confine himself to defending his position in case he was attacked by the enemy. He was also required to persuade the

neighbouring tribesmen, excepting those who had the stigma of apostasy, to join him. Khalid bin Sa'id carried out these orders and succeeded in assembling a host of tribesmen under his banner at Tayma. The Romans were alarmed at this. Heracleus took immediate steps to meet the danger and assembled at a distance of 3 stages from Tayma the Arab tribes of the Syrian border, such as Lakhm, Ghassan, and Judham, in order to give battle to the Muslims. When the Caliph was informed of these activities of the enemy he sent an order to his general: "Proceed. Do not stop. Pray to Allah for help."[1] In compliance with this order the Muslim forces moved forward and as the enemy dispersed they took possession of his encamping ground. The happy result of this skirmish was that the tribesmen who had come to fight against the Muslims now embraced their Faith. Khalid received fresh orders to march forward but with the necessary precaution of keeping the rear of the army safe. Accordingly he moved on and halted between Zira and Âbil. Here he defeated Bâhân, a Roman chief, who wanted to intercept his march. As Khalid had asked for reinforcements, the Caliph made necessary arrangements to send him help. Just about this time the troops that had been sent against the apostates of Yemen 'Umar Baḥrain and Tihama

1. Ṭabari, IV, p. 29.

returned to the capital. 'Ikrama and Dhul Kula' Ḥimyari (a scion of the ruling family of Yemen) were also among them. The Caliph now despatched four different armies to Syria under the command of Abu 'Ubaidah, Shurahbil bin Ḥusna, Yezid bin Sufyan, and 'Amr bin al-'Âṣ. Of these commanders three had to march from various directions towards Balqa or the highlands of Syria, while 'Amr bin al-'Âṣ was to proceed through Palestine. They had separate regions assigned to them for conquest, but the combined purpose of their operations was thus expressed: "I know that the Romans will soon be engaged with the Muslims. Hence I wish that the armies of the highlands should have no difficulty in marching to the lowlands, and *vice versa*. They should not be interdependent." Ṭabari tells us that "it happened as he (the Caliph) had guessed."

The number of soldiers in the four armies mentioned above was 27,000, excluding Khalid's contingent. When Heracleus heard of the movements of the Muslims he also made preparation for war on a large scale and encamped in Ḥimṣ.[1] He decided to despatch separate columns against the various armies of the Caliph in order to stop them from combining together. Theodoric, the brother of Heracleus, was sent with 90,000 soldiers against 'Amr bin 'Âs; George the son of Theodore (تُوذَرا)

1. A province of Syria with Jerusalem as its seat of government.

with almost the same number, against Yezid bin Sufyan, Darackis against Shurahbil bin Ḥusna and Caycar bin Nesṭus with 60,000 followers against Abu 'Ubaidah bin al-Jarrah. The advance-guard of Theodoric encamped at Thinia, on the highlands of Palestine. The Muslims were a little upset on seeing the large number of the Roman soldiers and consulted 'Amr bin al-'Âs who commanded the biggest section of their army. He replied, "(My) opinion is that we should all assemble together. The reason for this is that if men like us assemble together then they cannot be defeated simply on account of their numerical inferiority. But if we remain dispersed then none of us will have enough men to meet his opponent, as they have sent separate armies against each of us. Assemble together at Yermuk."[1]

The Caliph approved of this opinion and confirmed it thus: "Assemble together so that you become one single army. Break the lines of the infidel army with the Muslim forces. Remain convinced of the fact that you are the supporters of the cause of Allah, and that He brings victory to the supporters (of His cause) and degradation to those who do not believe in Him. A group of persons like yourselves cannot be discomfited merely because of numerical inferiority. And indeed

1. Ṭabari, IV, p. 31.

groups of ten of thousands or even more will be ruined if they take to the path of sin; therefore beware of falling on the path of sin. Assemble under your banners at Yermuk and every chief must offer prayers along with his men."[1]

Heracleus also changed his strategy on hearing of these arrangements and ordered his armies to assemble at one place. They were to select a site which was wide in front and narrow in the rear. Theodoric was nominated commander-in-chief of the entire army and George was to lead the vanguard. The right and left wings were placed under the command of Darackis and Bâhân respectively. They were also told that fresh reinforcements would soon arrive under Bâhân. In compliance with these instructions of the Emperor, the Roman army encamped at Wâquṣa on the banks of the Yermuk. They had selected this plain because, protected as it was on one side by the river and the other by a precipitous hill, it would give the Romans courage and perseverance. The Muslims soon realized this, and leaving their own position they moved forward and encamped in front of the Romans. Thus they were sandwiched between the Muslim army in their front and the hills in their rear. When 'Amr bin al-'Âs saw this he said to his men, "O people! Be of good cheer. The Romans are now

1. Ṭabari, IV, p. 31.

enclosed and few of those who are enclosed can really prosper."[1] For three months the Muslims kept them in this condition, because the river and the hills made it difficult for them to launch an open attack, while the Romans were hesitant to hazard a charge and confined their activities to petty skirmishes only. But they were beaten almost in every attempt that they made. In the month of Ṣafar when the Caliph received a report of this state of affairs, he wrote to Khalid bin Walid that he should immediately hand over the charge of the affairs of 'Iraq to Muthanna and take his army by forced marches to Syria. Khalid carried out the orders and reached Yermuk in *Rabi'ul-ākhir*, covering the distance with such rapidity that the legs of his horses gave way. The same day Bâhân brought to the Roman army a fresh contingent which was led by the priests of various ranks, who excited the soldiers to fight against the Muslims.

The two Armies face each other

It has been recorded by the historians that the Romans were 2 lakhs while the number of the Muslim soldiers could not rise above 46,000 including the 9,000 followers of Khalid and other reinforcements But in spite of their numerical superiority the Romans remained in the trenches for one month

1. Ṭabari, IV, p. 31.

even after the arrival of Khalid. The priests did all they could to excite their feelings by telling them that Christianity was in danger. But this had very little effect, and it was not without great efforts that after the lapse of months they came out of the trenches in the months of *Jamadiul-Akhir*. The Muslim battalians were under separate commands and had no Commander-in-Chief over them. On receiving information of the movement of the Roman army, they decided that each battalion should fight under the absolute command of its chief. This type of warfare is known among the Arabs as *Tasānud* When Khalid saw this he addressed the entire army and said, "This is an important day which will live in history. Throwing aside the notions of personal dignity and pride we should follow such a course of action that we make it impossible for the enemy to take advantage of the situation. To fight under separate commands is to divide our strength. You should decide upon a course which will suit the occasion." On being asked to express his view he continued, "The Caliph seems to have had an impression that these expeditions would be easy. Had he known the conditions that we are actually facing he would have certainly placed the entire charge of the armies in the hands of one commander. Now I am of the opinion that we should have all our forces under one supreme command and every day one of the

Amirs should bear this responsibility. If you have no objection, then for today the supreme command may be entrusted to me." All the *Amirs* agreed with this proposal and elected him as their commander for that day. As the Romans had drawn up their forces afresh, the Muslim commander also arranged his men in a new order which the Arabs had never seen before. The entire army was broken into 40 contingents which were placed under as many experienced chiefs. The soldiers were told that that was the best arrangement when the enemy had the advantage of numerical superiority, because it made the army look twice as strong as it actually was. The centre was commanded by Abu 'Ubaidah, the right wing by Shuraḥbil bin Ḥusna and 'Amr bin al 'Āṣ and the left wing by Yezid bid Abu Sufyan. One of the contingents was under 'Abur-Raḥman bin Khalid, who was only 18 years old at that time. 'Abu Darda was the *Qari* of the Army and Abu Sufyan was its *qaṣṣ* (story-teller). Miqdad acted as *Qari*. After the Battle of Badr the Holy Prophet had introduced the practice of getting the *Sura-i-Anfāl* recited to the soldiers before fighting commenced. This duty was performed by the *Qāri*, while the *qaṣṣ* was expected to create fresh enthusiasm among the soldiers for battle. Accordingly Abu Sufyan would go to every contingent and tell the soldiers, "You are like provisions for (supporters of) Arabia and the helpers of Islam, they are like

provisions for (supporters of) Rome and the helpers of infidelity. O Allah! This day is one of Thy great days. Send Thy help to Thy slaves."[1] The army of Islam had one thousand *Companions* of whom one hundred had the distinction of having fought at Badr. When Khalid was arranging the lines of his soldiers a certain person said, "How vast is the Roman army, and how small is ours!" Khalid promptly replied, "No, our army is far mightier than that of the enemy. The superiority of an army does not depend on numbers, it is the resultant victory or defeat that really counts."

Having arranged his forces Khalid issued an order that 'Ikrama and Qa'azâ' should leave the centre and start the battle by making a charge. When the battle was in full swing a messenger arrived from Medina, and in reply to an enquiry from those who came to him he said, "All is well, and reinforcements are on the way." Then going to Khalid he whispered to him a secret message and delivered a letter which the general slipped into his quiver and resumed fighting.

Jarja embraces Islam.

The following incident on the field of battle may be related to illustrate the miraculous power of Truth. The Roman general Jarja (George), the son of Theodoric, came forward and said, indignantly

1. Ṭabari, IV, p. 34.

"where is Khalid? Let him come near me." Khalid promptly accepted the challenge, and placing his charge in the hands of Abu 'Ubaidah he went to the Roman general. The two generals now exchanged promises of safety, and then coming close to each other they stood midway between the two armies. Jarja opened the conversation: "Tell me truth, for the free men tell not lies. Do not deceive me, for the noble men deceive not. I want to know if your Prophet had received a sword from God, which was bestowed on you and which now is responsible for your victories." "No," said Khalid. "Then," inquired Jarja, "how is it that you are known as the Sword of Allah?" Khalid replied, "The Almighty Allah sent his Prophet Muḥammad (peace be upon him) to us. He preached Islam to us, but in the beginning nearly all of us kept aloof from him. Gradually some of us embraced it, while others remained at a distance but continued to oppose him. I was among those who opposed the Movement. But soon after Allah changed our hearts, made us bow over necks and guided us on the right path. When I accepted the guidance of the Holy Prophet he said, "O Khalid! you are a Sword from the swords of Allah, which has come out of the scabbard to fight against the infidels.[1] And now among the Muslims I am the deadliest enemy of the infidels." Jarja said, "Khalid, you

1. Ṭabari, IV, p. 35.

have told the truth. Now tell me what the message of Islam is." Khalid replied, " To confess that none is to be worshipped except Allah and that Muhammad is His servant and Prophet, and to accept as true the Message that the Prophet has brought from Allah." " If somebody does not accept it ? " asked *Jarja*. " He should be prepared to pay the *jizya*," said Khalid. " If that too is not acceptable ? " " Then," replied Khalid, " we shall declare war on him." Jarja now inquired as to the position of a person who accepted Islam. " It is the command of Allah," said Khalid, " that all Muslims are equal in status, whether they belong to the upper classes or to the lower ones, whether they have accepted Islam earlier or later." " What about the person who embraces the Faith today ? " asked Jarja. " He will enjoy the same position of equality, and in fact, one of precedence," replied Khalid. " How is that possible ? " Jarja again asked. Khalid explained, " When we accepted Islam the Holy Prophet was alive. He received Divine revelations and preached to us the commands of Allah and we used to see with our own eyes His miracles and powers. In these circumstances our conversion to Islam was inevitable. Today you do not see these things and still you embrace the Faith. Hence you have precedence over us." Jarja then asked, " Can you swear to me that you

1. Ṭabari, IV, p. 35.

have told me nothing but the truth, that you have not deceived me, and that you have made no attempt to please me." Khalid replied, "By Allah, I did not tell you a lie, nor do I hate you or anybody else. I have given a correct answer to what you have asked me. Allah is my helper." "Undoubtedly, you are right," said Jarja, and throwing away his shield he requested Khalid to instruct him in the teachings of Islam. Khalid took him to his tent and giving him a bath he instructed him in the principles of Islam and made him offer prayers acting himself as the *Imam*.

The Romans are routed.

Now that their Commander had gone over to the Muslims the Romans launched a general attack which nearly shook the ranks of the Muslim army, although 'Ikrama and Ḥârith remained firm. Consequently when Khalid and Jarja came out of the tent they found the Romans penetrating through their lines. Khalid at once cried out to his people, and they responded to his appeal by making a counter charge and pushing the enemy back. Khalid was soon in the thick of the battle, at the head of his forces. Fighting continued with unabated fury till the afternoon, when prayers were offered by mere signs. It was a remarkable sight: Jarja who was an enemy of Islam in the morning could now be seen fighting alongside Khalid and launching attacks on the Romans, filled with an

enthusiasm for his new Faith. Fortunate as he was he received martyrdom in the thick of fighting, shortly after offering prayers which had brought him within the fold of Islam, and thus triumphantly went to the Presence of his Lord. In the evening the Romans began to lose ground, and Khalid completed their rout by making a fresh charge with contingents taken from the centre and separating their infantry from the cavalry. The Roman horsemen, unable to bear the brunt of this attack, turned back and fled away. The Muslims were happy at this victory but they did not leave their position in pursuit of the fugitives. Having thus discomfited the Roman cavalry the Muslim forces now fell upon their infantry and dispersed its ranks without much difficulty. The defeated Romans took shelter in the trenches, but their victors soon came upon them, and as there was a hill behind them it was not possible for them to escape. They were consequently slaughtered in large numbers, and the tents of their chief, Theodoric, was seized by Khalid. After the conclusion of the battle *Maghrib* prayers were offered as its time was about to expire. Even after this crushing defeat of the Romans stray fighting continued and Khalid had to supervise operations from Theodoric's tent throughout the night. In the night 'Ikrama said that he had participated in many a battle under the Holy Prophet and would

therefore like to fight against the Romans also. He called out to the people asking them to offer *bi'at* to him for sacrificing their lives. Ḍarrar bin Azdar responded to this appeal and offered *bi'at* for life with 400 other Muslims. These people fought desperately in front of the general's tent and were all slain except a few. Early in the morning the wounded 'Ikrama and his son 'Amr were brought to Khalid. Placing the heads of the dying heroes on his leg and removing dust from their forces he poured drops of water into their mouth and said, "In spite of this Ibn Khautama thinks that we are not fond of martyrdom." And it was in this condition that the two slaves of Allah breathed their last.

A noteworthy feature of this battle was that separate contingents of Muslim women were present and the one commanded by Juwairya (daughter of Abu Sufyan) achieved great distinction.

The number of Muslims who were slain in this action is stated to have been 3,000. But before the break of the day the Romans had cleared off from the field, and the golden rays of the morning sun were greeted by the victorious banner of Islam which had been planted on the banks of Yermuk. It was a splendid victory which besides impressing upon the minds of the Romans the greatness of

the Muslims opened for them immense possibilities of further successes.

Another remarkable incident of this campaign may be noted here. Before the battle, the Romans sent an Arab spy. He carefully watched the condition of the Muslim camp for one day and one night and then reported, "They are *rāhibs* in the night and horsemen in the day. In establishing and maintaining the Truth they are so firm that they cut the hands of their monarch's son if they find him guilty of theft and pelt him with stones if he is accused of adultery."[1]

Now it may be pointed out that the messenger who had come from Medina had brought the news of Ḥaḍrat Abu Bakr's death and the letter that he had delivered was a *firman* from Ḥaḍrat 'Umar, the second Caliph, appointing Abu 'Ubaidah as the Commander-in-chief of the army in place of Khalid.

Illness and Death.

On the 7th *Jamadi-ul-Akhir*, 13 A.H. which was a cold day, Ḥaḍrat Abu Bakr took bath and he had an exposure to the cold breeze. He was soon seized with a fever which ultimately became the cause of his death.

For 15 days he was confined to bed. When his condition worsened and he found it difficult to go to the mosque he appointed Ḥaḍrat 'Umar to act

1. Ṭabari, IV, p. 46.

as *Imam* and led the prayers. During his illness when it was suggested that a physician should be called, the Caliph replied, "Now it is all over, and the physician has seen me!" On being asked what he had said, he replied, "He says, 'I do what I purpose to do.'"[1] They understood his meaning and remained silent. Throughout this period of illness, the Caliph remained in the house which was near the Prophet's mosque and had been given to him by the Prophet. As Ḥaḍrat 'Uthman was not far from his house he spent most of his time by his bed-side. The Caliph was now anxious to settle the question of succession and nominate a successor, lest it might involve his people into a civil war. He thought over the matter himself and after consulting the leading Companions came to the conclusion that Ḥaḍrat 'Umar would be the best choice. Some of them feared the rigdity of Ḥaḍrat 'Umar's temper and expressed their opinion to the Caliph at the time of consultation. But he explained to them that Ḥaḍrat 'Umar was unbending in his attitude because he knew that the Caliph was tender-hearted. "I have personal experience," he continued, "that he was anxious to cool me down when I was angry with someone, and would advise severity when I was lenient." Having made up his mind on this important issue Ḥaḍrat Abu Bakr went up to the balcony of his

1. Wāqidi, III, p. 141.

house and reclining on the arms of his wife Asma, daughter of 'Amis, because he was too weak to stand without her support, he addressed the people who had assembled below. "Would you accept the person," asked the Caliph, "whom I nominate as my successor? (Please understand this) and I say it under oath that I have spared no pains in determining this question. I have not nominated any relative of mine. I have chosen 'Umar bin Khaṭṭab as my successor. Listen to me and comply with my wishes." All of them said with one voice, "We have heard you and we will obey you."[1] Then he came down and calling Ḥaḍrat 'Uthman dictated to him the following tesatment:

"In the name of Allah the Beneficent, the Merciful. "This is the last testament of the life of Abu Bakr bin Abu Quḥafa (dictated) at the time of his departure from this world and the first moment of his entry into the next world where infidels become faithful, the misbelievers become true believers and the liars become truthful.

"I appoint 'Umar bin Khaṭṭab as my successor. Hear him and obey him. (Remember that) I have tried my level best to discharge my duties towards Allah, His Prophet, His Faith, and towards you and myself. If he does justice, then it would be what I expect of him and what I know of him; if he is

1. Ṭabari, IV, p. 51.

changed, then everybody would get the fruits of his deeds. My intention is good, but I do not know anything of the unknown. But those who will be guilty of tyranny will soon know how they are changed. Peace be on you and the mercy and blessings of Allah!"[1]

After the completion and proclamation of the above testament a certain person came to the Caliph and said, "You have appointed 'Umar as your successor, although you knew how he treated the people in your presence. What will happen to them when he is alone? You are now going to your Allah, and He will ask you about the people who were committed to your charge." On hearing this Ḥaḍrat Abu Bakr who was lying in bed asked the people to make him sit down. The he said, "Do you want to frighten me of (appearing before) my Allah? When I appear before Him I shall say to Him that I have left the best of His creatures as my successor."[2] He then called Ḥaḍrat 'Umar and gave him the necessary instructions in privacy. After that he prayed to God thus: "O my Allah! I have made this (selection) for their (Muslims') welfare and with a view to eliminate the possibility of mutual discord among them. What I have done Thou knowest best. After mature consideration I

1. Wāqidi, III, p. 142.
2. *Ibid.*

have nominated as my successor a person who is the best and the strongest of them and who is most anxious to see that they follow the right path. With regard to me Thy orders have been issued, and therefore I entrust them to Thy care. They are Thy slaves and are entirely in Thy hands. O Allah, keep their rulers on the right path; and make my successor one of the pious Caliphs and confer peace on his subjects!"[1]

It has been stated above that at the time of his departure from 'Iraq, Khalid had handed over its charge to Muthanna bin Ḥârith. Soon after this the Persian monarch sent reinforcements to the scene of action. Moreover Muthanna's communications with the capital were cut off on account of the illness of the Caliph. Upset by this he appointed Bashir as his *Naib* and started for Medina, reaching there on the last day of Ḥaḍrat Abu Bakr's life. Nevertheless, the Caliph heard his detailed statement on the affairs of 'Iraq and realizing the importance of the problem he sent for Ḥaḍrat 'Umar and said to him, "Listen to what I say and act upon it. I believe my life will come to an end today. If I die in the day then before the evening comes, and if I die in the night then before it is dawn, you should persuade and prepare the Muslims for Muthanna's help. No

1. Wāqidi, III, p. 142.

calamity whatsoever should deter you from serving the Faith and obeying the commands of Allah. What calamity can be greater than the death of the Holy Prophet? But you know what I did on that day. I swear by my Allah, that if I had shown the slightest weakness in carrying out the command of Allah on that day then He would have punished us by bringing about our destruction, and the city of Medina would have been overwhelmed with the fire (of discord). If God Almighty confers victory on the Muslims in Syria, then you should send Khalid back to 'Iraq, as he is an experienced officer and is thoroughly acquainted with the conditions of that country."

During his illness the Caliph inquired about the total amount of money that he had drawn from the *Baitul Māl* in the form of stipend. On being told that it was about 6000 *dirhems* (roughly Rs. 1,500) he ordered that a particular plot of land belonging to him should be disposed of, and that the entire sum be refunded to the Public Treasury. Accordingly the land was sold and the money was refunded. He also inquired as to how much had been added to his private fortune during the period of his *Khilafat* and was told that there was an Abyssinian slave who looked after his children and also performed the duty of polishing the swords of the Muslims, a camel which brought water and a sheet of cloth worth about a rupee and a quarter.

According to his instructions all these were to be submitted after his death to the new Caliph. When they were brought before Ḥaḍrat 'Umar, he wept and said, "O Abu Bakr, you have made the task of your successors very difficult!"

Just before his death he asked Ḥaḍrat 'Āyesha as to how many pieces of cloth were used for covering the Prophet's body. When she replied that three pieces had been used, he said that the same number should be enough for him also. Of these two sheets that were already in his use could be washed and utilized for the purpose, while the third piece could be purchased.

The Mother of the Faithful said, "Father! we are not so poor as not to be in a position to purchase new pieces of cloth for covering your dead body." "The new pieces of cloth," replied the dying Caliph, "can be better utilized for the living than for the dead. The cloth that covers the dead body is for the blood and pus only."

On the day of his death he asked about the day on which the Holy Prophet had breathed his last. On being told that it was Monday he said, "Then I hope I should also die today." He issued instructions to the effect that he should be buried by the side of the Prophet. When he became unconscious his daughter 'Âyesha recited the following couplet:

"That bright face whose freshness gives water to the clouds is affectionate towards the orphans and protects the honour of the widows."[1]

He immediately opened his eyes and said, "The Holy Prophet alone deserved this encomium." The last words uttered by him were these: "O God! I pray to Thee that I may die as a Muslim and join the virtuous!"

He died on Monday, the 22nd *Jamadiul Akhir*, 13 A.H. between the *Maghrib* and *'Isha* prayer hours. The funeral prayers were led by Ḥaḍrat 'Umar, and the same night he was buried in the apartment of 'Âyesha by the side of the Prophet in such a position that his head was in line with the shoulders of his great Master. He was 63 years of age at the time of his death and the duration of his *khilafat* was two years, three months and eleven days.

Personal Attainments

When he embraced Islam he had a fortune of about 40,000 *dirhems*, trade being the main source of his livelihood.

He freely spent this money in the cause of Islam and had only 5,000 *dirhems* left at the time of *hijrat* which he took to Medina. Here too he started trading and as before served the cause of the Faith by making large contributions from his fortune. Consequently he had not a penny in

1. Wāqidi, III, p. 140.

cash at the time of his death. It is to be noted that he did not abandon his occupation even after becoming the Caliph, and for six months he continued the practice of taking sheets of cloth on his shoulders and selling them in the market. But when his official duties became too heavy to leave him any time for his own business he summoned the respected *Companions* and told them that he had no means other than trade to support the members of his family and that he could not continue it because of the increasing volume of the work of the Government. On hearing this they decided to give him a stipend from the *Baitul Māl* for his expenses. There is a difference of opinion as to the actual amount that was to be paid, but the standard of his requirements was determined on the basis of the expenses incurred by an ordinary *emigrant*. Some of the authorities have stated that he was to receive one half of a goat as mutton every day, and ordinary clothes with the condition that old clothes would be deposited in the Treasury. Others say that the payment was made in cash and suggest various amounts, ranging from two thousand five hundred to six thousand *dirhems*. I would prefer to accept two thousand five hundred, because by calculating on this basis we get six thousand for a period of over two years and a quarter. Before his election to the Caliphate he used to live with his wife,

Ḥabiba, in Sunḥ in a small tent made of a blanket, which was all that they could have for their dwelling. For six months even after becoming Caliph he did not leave it, and on the days it was his turn to go there he would go in the night after *'Isha* prayers and return early in the morning, covering all the distance either on foot or on his personal horse. Before assuming the responsibility of the *Khilafat* he used to milk the goats of the girls of his *Moḥalla*. Once when he was passing through the streets after becoming the Caliph the girls saw him and remarked, "Now he would not milk the goats for us." "No," he replied on hearing the remark, "I shall certainly milk the goats. I hope, by the grace of God, the position that I hold will not effect a change in my routine." Consequently, whenever he passed through the streets of the *Moḥalla* he asked the girls if they would like him to milk their goats or take them for grazing and did what they desired him to do. Sometimes he took his own goats also for grazing them in the fields. He was so affectionate towards the children of his *Moḥalla* that they called him "Baba" and would immediately come and embrace him whenever they saw him. On Friday mornings he stayed in Sunḥ, dyed the hair of his head and beard red, took a bath and changed his dress, and then returned to Medina to lead the *Jum'a* prayers. After six months he left Sunḥ and took up his

residence in Medina, occupying his house which was adjacent to the Prophet's Mosque.

We can have some idea of the daily life of these pious men from the following *ḥadīth* :

One day the Prophet addressed his *Companions* and asked how many of them were fasting that day. Ḥaḍrat Abu Bakr replied, "I am fasting." "Who accompanied a dead body to the graveyard"? was the second question of the Prophet. Again Ḥaḍrat Abu Bakr replied, "I." "Who has supplied food to a poor man?" "I," said Ḥaḍrat Abu Bakr. "Who has visited a sick person? was the Prophet's last question. To this also the answer came from Ḥaḍrat Abu Bakr who said, "I have paid a visit to a sick person." On hearing these replies the Prophet remarked, "A person who combines in himself these virtues will go to heavens."

An old woman lived at the end of the city of Medina. Ḥaḍrat 'Umar often went to her in order to do her some service, but he was always told that someone had anticipated him in that service. One day he remained there (to see who that person was) and concealed himself behind the door. At the usual hour that person arrived there and Ḥaḍrat 'Umar was surprised to see that he was the Caliph himself.

How scrupulous he was in the matter of taking the stipend from the *Baitul Māl* can be judged from the following incident.

One of his wives asked him to get her some sweets. "I have no enemy with me," replied the Caliph. "Have I your permission," she asked, "to save and lay by something from our daily allowance?" This he permitted, and in the course of a few days she was able to save a few pieces which she gave to her husband and requested him to bring her sweets. But the pious Caliph told her that the fact that she had been able to save something showed that they were drawing an allowance which was in excess of their requirements. He, therefore, ordered the savings to be refunded to the *Baitul Māl* and reduced his daily allowance by as much as had been saved (per day) by his wife. If any one praised him in his presence he would say, "O Allah! Thou knowest me more than myself, and I know myself more than these people who praise me. Make me better than what they think of me and forgive those sins of mine of which they have no knowledge and do not hold me responsible for whar they say." He did all his work with his own hands and did not allow other people to do anything for him. Even if he happened to drop the reins of the camel from his hands he would come down and pick them up (instead of asking someone to help him). Once the people

asked him why he did not let them do that little service to him. " My beloved Prophet has ordered me not to beg anything of any human being " was the reply that he gave.

Character and Personality.

" He was a man having a fair colour and slender body with his waist slightly bent so that the cloth that he wore round it often slipped down. He had a thin face with deeply set eyes and broad forehead. His height was in proportion to his body and he had no flesh in his finger joints."[1]

Imam Zuhri says he had curled hair and an awe-inspiring voice. He did not talk much, but when he spoke his conversation was serene and full of devotion and enthusiasm. For his soft and compassionate heart he had won the title of the virtues of generosity. He possessed forbearance and bravery. His sound judgment was undoubtedly due to that essence (of virtue) which is called in *Shari'at* the *firasat-i-momin* or the sagacity of the faithful.

A summary of Shah Waliullah's remarks may be reproduced from his *Izalatul-Khifa*. " Ḥaḍrat Abu Bakr," says the learned writer, " was just like other scholars among the *Companions* in his knowledge of the Quran and the *Sunnat*. In what he excelled others was that whenever he was faced with a difficult problem he would exercise his

1. Wāqidi, III, p. 133.

judgment and deeply ponder over it. The Almighty would cast a ray of enlightenment on his heart which would reveal to him the truth. As the manifestation of this enlightenment was connected with the excellence of the heart it expressed itself in the form of determination and not a mere idea."

Principles of Government

He laid the foundations of his administatrive system on the principles enunciated by the Holy Quran and the *ḥadith*. For every problem he sought a solution from the Quran; if he failed in this he acted according to *ḥadīth*. When he could not recall to his mind a relevant *ḥadīth* of the Prophet he would ask the *Companions* if they could narrate one. Then he thanked God that he had so many persons who knew *ḥadith* and were ready to help him. In the absence of a verse of the Quran and a *ḥadīth* of the Prophet he consulted those of the selected *Companions* who possessed sound judgment and acted in accordance with their unanimous opinion. To the last moment of his life he was anxious to act upon the principle of 'equality' on which Islam had laid so much emphasis. The income of the *Baitul Māl* was distributed equitably and without distinction of age or sex. He used to say: "None of you should look down upon any Muslim for in the estimation of Allah even an inferior Muslim is great."

Once he was sitting with some persons that a man came and greeted him thus: "Peace to you, O Khalifah of the Prophet!" He immediately warned him and asked him why he greeted the Caliph particularly. On assuming the functions of the *Khilafat* when he went to Mecca on pilgrimage for the first time his companions began to walk behind him. He did not approve of their action and told them to disperse and proceed separately. For pride he had nothing but contempt. One of his *Amirs* once sent the head of the defeated enemy along with the despatch of victory. He was greatly annoyed by this and told the messenger, who wanted to justify the action of his chief on the ground that it was the usual practice of their enemies, that they were not the followers of Rome and Persia. He did not stop here but issued a general order to the effect that no *Amir* in future should send with the despatch of victory the head of the defeated enemy. He was very particular in retaining the services of those *'Āmils* who had been appointed by the Holy Prophet. Artificial glory and splendour could be sacrificed a thousand times on that simplicity of life which was the distinguishing feature of the early Muslims.

The Muslim armies on their return to the capital after crushing apostasy were accompanied by Zul Kala' Ḥimyari who belonged to the ruling family of Yemen. One could easily see the traces

of regal magnificence in the dresses of the Ḥimyarite prince and his followers. He wore a jewelled crown on his head, a robe of gold cloth on his body and a golden belt round his waist. His companions also had dazzling uniforms. In Medina he saw the Caliph who simply had two sheets of reddish brown cloth, one of which he had folded round his waist and legs, while the other covered the rest of his body. In the course of time the dignity and majesty of Islam impressed his mind so deeply that he adopted the mendicant's habit for his regal dress. On one occasion he was passing through the streets of Medina with a leather belt round his waist. One of his companions said with a sigh of grief, "Why have you changed yourself thus?" "Under the influence of Islam," said he, "I derive no pleasure from unnecessary artificialities."

'Āmils and Kātibs

Abu 'Ubaidah bin al-Jarrah was in charge of the Treasury and was therefore responsible for keeping the accounts of the money which was realized as *jizya*. After offering *bi'at* he had made a request to be entrusted with the work of looking after the finances on behalf of the Caliph. The Treasury was located at Sunḥ during the period of the Caliph's residence there. It was under lock and keys but no sentries were appointed to guard it. When it was pointed out to him that sentries should be appointed he said that it was enough to have it locked. Later on, the *Baitul Māl*

was shifted to Medina along with the residence of the Caliph.

Ḥaḍrat 'Umar was appointed Qaḍi, but so honest were the dealings of the people at that time that for one year not a single case was brought before him. Zaid bin Thabit, 'Ali and 'Uthman acted as *Kātibs* but the ordinary work of correspondence was done by anybody who happened to be present at the spot.

It may be noted that accepting any remuneration for such duties was considered by these people to be something unworthy of their dignity, and they performed them simply with a view to please their Allah.

We give below a list of the *'Āmils* of his time :—

Name of the 'Āmil	*Territory under his jurisdiction*
'Attâb bin Usaid	Ḥejaz (Mecca)
'Uthman bin Abi al-'Âs	Ḥejaz (Ṭaif)
Muhajir	Yemen (Ṣan'â)
Ziad bin Lebid Anṣari	Yemen (Ḥaḍramaut)
Ya'li bin Munaiah	Yemen (Khaulan)
Abu Musa Asha'ri	Yemen (Zubaid and Rima')
M'adh bin Jabal	Yemen (Jund)
'Ala Ḥaḍrami	Yemen (Baḥrain)
Jarir bin 'Abdullah	Yemen (Najran)
'Ayâḍ bin al-Ghanam	'Iraq (Dumatul Jandal)
Muthanna bin Ḥaritha	'Iraq
Jarash	Thur (Muzaina)

Intellectual Attainments and Literary Services

Quran.—The Holy Quran was revealed to the Prophet in parts during a period of 23 years. Of the *Companions* many had committed the entire Quran to memory, while those who could retain it in parts only were very large in number. When the Prophet would receive the revelation he would call one of the *Kātibs* of revelation and dictate it to him. The person who enjoyed this privilege frequently was Zaid bin Thâbit. As paper was rare in those days the divine revelations were often scribed on pieces of leather, date-skin, shoulder bones of a goat and stone besides paper. These valuable tracts remained in the custody of the Holy Prophet.

Collection of the Quran

"If God wills the enemy becomes a source of advantage." One good result of the battle of Yemama was that the Holy Quran was collected and preserved in the form of a book. It has been stated above that a very large number of *Companions* lost their lives in that battle. Many of these were *Qurra'* and knew either the entire Quran by heart or its parts. Affected by this loss Ḥaḍrat 'Umar suggested to the Caliph that the Muslims would be required to fight many an action, and if the *ḥuffāẓ* were slain in such large numbers as at Yemama then God alone would preserve the Quran. He urged, therefore, that he should order the collection

of the verses of the Quran. The Caliph in the beginning showed a little hesitation to do a thing which the Prophet had not done. But after some discussion he realized that Ḥaḍrat 'Umar's suggestion was sound and accepted it. He sent for Zaid bin Thâbit, and repeating to him the conversation he had had with Ḥaḍrat 'Umar he said to him, "You are a shrewd young man, free from any kind of charge, and in the time of the Prophet you were entrusted with the task of taking down the revelations. Therefore, I ask you to collect and write out the entire Quran. He also showed hesitation in the beginning like Ḥaḍrat Abu Bakr, and for the same reason, but ultimately he accepted his arguments and undertook to perform this duty. Zaid is recorded to have stated that if he had been ordered to remove a mountain from its original site and place it elsewere he would have considered it easier than the task of collecting the Quran which was assigned to him. This can give us some idea of how greatly conscious Zaid was of the responsibility which was placed on his shoulders.

The various parts of the Quran were secured from the house of the Prophet, but as a further precaution Zaid bin Thâbit used to compare the text with the help of those *Companions* who knew it by heart either in entirety or in part. Thus with considerable labour he succeeded in copying out the whole of the Quran on paper. The Caliph, who

was himself a *ḥāfiẓ* of the Quran and one of the amanuenses of revelations in the time of the Prophet, gave the newly scribed copy the name of *Muṣḥaf* and kept it in his own custody. At that time the art of writing was so rare that in the early days of Islam there were, according to Biladhuri, only seventeen persons who could write. On assuming the *Khilafat* Ḥaḍrat Abu Bakr solved and explained many a difficult point that arose in the study of the Quran.

Ḥadīth

There are many *ḥadīthes* which were narrated by the Prophet in answers to the questions of Ḥaḍrat Abu Bakr, and thus he was responsible for those sayings. The hundred and forty-two *ḥadīthes* which have been recorded on the authority of Ḥaḍrat Âbu Bakr have been collected and reproduced by Imam Suyûṭi in his *Tarikh-ul-Khulafa.* In explaining the fact that the number of *ḥadīthes* recorded on his authority is small, Shah Waliullah mentions the following factors: he survived after the Prophet only for a short period; there were many other problems that kept him engaged; most of his contemporaries being *Companions* were themselves conversant with *ḥadīth*; the *tab'een* (followers) were very few in number; the number of events that occurred during this period was not large. In spite of the small number of *ḥadīthes* recorded on his authority we have *ḥadīthes* narrated by him with reference to

several vital questions. For instance, the method of offering prayers (*namāz*) was learnt from him by Ibn Zubair. From Ibn Zubair it was learnt by Imam 'Aṭa and from Imam 'Aṭa by Ibn al-Juraij and of Ibn al-Juraij it has been stated that in his time there was none who could offer prayers better than him. The Meccans followed the Ṣiddiqian method in their prayer. Again, on the rate of *Zakat* our best authority is the tradition narrated by Ḥaḍrat Abu Bakr.

Fiqh

In *Fiqh* he was the first person to lay down the rules of *ijtihād* which later on became the guiding principle of all *Mujtahids*. Shah Waliullah writes of him: "He (may Allah be pleased with him!) became, by formulating this rule, the guide (*Shaikh*) and teacher (*Ustād*) of all the *Mujtahids*. Some of the most difficult problems of *Fiqh* were solved by him, as for instance, *mirāth-i-Jadah* (inheritance of grandmother), *mirāth-i-Jad* (inheritance of grandfather), *tafsīri Kalala*, (explanation of *Kalala* [1]), and *ḥadd-i-Shurb-i-Khumr* (punishment for drinking).

Similarly the instructions issued by him to the army at the eve of its departure for the Syrian campaign remained for centuries the guiding principles for the conduct of the Muslim commanders.

1. *Kalala*—having neither parents, nor offspring. See Holy Quran, IV : 12.

Interpretations of Dreams

This is also one of the divine sciences, which it is difficult to understand in the light of modernism, because those who cannot understand or interpret dreams do not possess light and purity in their hearts which are essential for knowing it. However, Ibn Sîrîn who is considered to be the *Imam* of this science says, "Among the Muslims (*ummat*) Abu Bakr is the best interpreter of dreams after the Holy Prophet."

Taṣawwuf

He was the first person to give instruction in the method of reciting the sacred *Kalimah* for the purification of the heart. Junaid says that the best statement on *Tauḥīd* is the saying of Ḥaḍrat Abu Bakr that "Glorified is the Being who has not set for His creatures a path other than 'ijz (helplessness).

It is stated in *Kashful Maḥjūb* that Ḥaḍrat Abu Bakr is the *Imam* of the path of *Taṣawwuf*. Dissociation with others (than God) which is the soul of *Taṣawwuf* is amply indicated by his words addressed to the people on the death of the Holy Prophet. That he was free from the love of this world is proved by a famous incident of the Tabuk expedition. The Prophet asked him as to how much he had left behind for the members of his family. "Allah and His Prophet," was his reply. In the section dealing with the *Taṣawwuf* of Ḥaḍrat Abu Bakr, Shah Waliullah has discussed in detail all

those qualities of his character which are regarded as the basic foundation of that system, as, for instance, confidence in God, scrupulousness, humility, affection to the people of God, submission to the will of God, and fear of God. For details we would suggest his *Izalatul Khifa.* As the problem is beyond the comprehension of the ordinary people we do not propose to enter into its details. However, for the sake of illustration, we refer to an incident which throws light on the virtue of fearing God. Once as he saw a bird on the branch of a tree he said, " O bird, thou art happy ! Thou eatst of the fruits of the tree and livest under its shadow ! Thou hast no fear of rendering accounts ! How I wish I had been in a position similar to thine ! "

In offering prayers the fear of God would overwhelm him so much that he looked like a stick of dry wood. The Ṣufistic *silsilah* of the *Naqshbandiahs* which is even today a source of spiritual blessing in the world goes up to him through Imam J'afar Ṣâdiq.

His Beliefs

With regard to articles of faith, Ḥaḍrat Abu Bakr clearly indicated the difference between the doctrines of the Oneness of God and the Prophethood of Muḥammad at such a time that the revered *Companions* also felt astonished. This was just after the death of the Holy Prophet when he delivered his historic *Khuṭba*

which has become immortal in the pages of history. With astonishing lucidity he explained the difference between *Risalat* (prophethood) and *Khilafat* and told his people that the receiving of revelations and protection from sin (*'ismat*) were exclusively for the Holy Prophet and they should not be expected of him. He repeated this so frequently in his sermons and laid so much emphasis on it that the idea soon became deep-rooted in the minds of the people. In addition to his special sermons he would never forget to emphasize this point on any suitable occasion. Once being addressed by some as *Khalifatullah* (Caliph of God) he said, " I am the Caliph of the Prophet of Allah, and I am satisfied with this (designation)." Of another occasion, it is related he gave expression to his displeasure at (the conduct of) a certain person. One of those who happened to be present there said, " If I receive your orders, I shall soon cut his neck with my sword." " No," he replied promptly, " this authority God had conferred on the Holy Prophet alone." It has already been mentioned in connection with the events of his death that even in his last moments when he was in a state of semi-unconsciousness he opened his eyes on hearing a couplet that was recited in his praise and said, " The Holy Prophet alone deserved that honour."

(We rememeber) how firmly he resisted the attempts that were made in the early days of his

Khilafat to make a distinction between *Namāz* and *Zakāt*.

An Authority on Geneologies

Shah Waliullah says, "All our knowledge on geneologies is based on the traditions preserved by Zubair bin Bakr. His source was Mus'ab Zubairi. Mus'ab had learnt it from Muṭ'im through a single narrator, and Muṭ'im's authority was Ḥaḍrat Abu Bakr."

Eloquence

It has been recorded by the historians that among the *Companions* two had attained great distinction in eloquence—Ḥaḍrat Abu Bakr and Ḥaḍrat 'Ali.

His sayings

"None of you should look down upon any Muslim, for inferior-most of the Muslims is great in the eyes of God. We have found greatness in the fear of God, contentment in faith and honour in humility." In one of his sermons he repeated the following words of a *ḥadīth*, which in fact should be the guiding rule of conduct of every Muslim :

"Do not non-co-operate with one another, and have no grudge or jealousy. O slaves of God! live like brothers as you have been commanded to do."

On one occasion he advised Khalid bin Walid in these words :

"Run away from greatness and greatness will follow you. Have an eagerness for death and life will be conferred on you."

Love for the Prophet

Ḥaḍrat Abu Bakr was absolutely full of love for the Holy Prophet. It has been narrated by 'Urwah that in the year following the death of the Prophet in the course of delivering the *Khuṭba* he said, "I have heard this from your Prophet last year." As the words "last year" reminded him of the death of his Master tears began to pour down his eyes and he lost control for some time. Then he resumed the *Khuṭba* but was again overwhelmed by that idea. Now he began to recite the *Khuṭba* for the third time, but was so deeply affected that he controlled himself with difficulty till the end of the sermon.

The Holy Prophet used to occasionally visit his nurse, Umm Aiman. On assuming the *Khilafat* Ḥaḍrat Abu Bakr said to 'Umar, "Let us go and see Umm Aiman as the Holy Prophet used to go to see her." On seeing them she began to weep. They said to her, "Why do you weep? For the Prophet of Allah it is better to be near Allah!" "I also know that, but," she said, "revelations will be received no more." This reply brought tears in the eyes of both her visitors.

Imam Suyûṭi is of the opinion that the main cause of Ḥaḍrat Abu Bakr's death was the shock of the Prophet's demise. He could not recover from its effects and kept on growing lean till he met his end.

Wives and Children

Ḥaḍrat Abu Bakr married four times—twice in the pre-Islamic days and twice after the advent of Islam. In the pre-Islamic days the two ladies he married were Qutaila and Umm Român : Qutaila belonged to the Bani 'Âmir and did not accept Islam; Umm Român was among the descendants of Malik bin Kanana and had become a convert to Islam. At the time of *Hijrat* she had been left in Mecca. After some time she was called to Medina where she died in *Dhil-ḥijja*, 6 A.H., and was buried by the Holy Prophet himself.

After the advent of Islam he married Asma, the daughter of 'Amîs, (in A.H. 8) after the death of Umm Român, and the fourth wife was Ḥabiba, daughter of Kharija. Both these ladies were alive at the time of his death.

He had three daughters and three sons, of whom the eldest, 'Abdur Raḥman, who was born of Umm Român, died in 53 A.H. The second son, 'Abdullah, who was born of Qutaila, died in *Shawwal*, 11 A.H., of a wound which he had received in his foot from an arrow when fighting under the Holy Prophet at the battle of Ṭâif. The third son, Muḥammad, was born of Asma, daughter of 'Amîs, at Medina. His son, Qasim, was one of the seven Faqihs (Fuqaha-i-Sab'a). Among his daughters the eldest was Asma whose mother was Qutaila. She had embraced Islam after the first seventeen

converts and was married to Zubair. His second daughter 'Âyesha, the mother of the Muslims (*i.e.* the wife of the Prophet), was the real sister of 'Abdur Raḥman. She was the most beloved of the Prophet's wives, and her knowledge and wisdom are beyond doubt. Ḥafiẓ Ibn Ḥajar says in his *Aṣabah* that of the eight revered *Companions* who were distinguished for their *ijtihad* in *Fiqh* one was Ḥaḍrat 'Âyesha. The third daughter was Umm Kulthûm whose mother Bint Kharja was born after the death of her father.

Among his sons 'Abdur Raḥman and Muḥammad have had descendants, while 'Abdullah had no progeny.

CHAPTER III[1]

HIS VIRTUES

God alone knows how many crores of times have the *Khaṭibs* declared Ḥaḍrat Abu Bakr as "the best of men after the true prophets" from the *mimbars* (pulpits) and have thus testified to his greatness according to the most prominent of the authorities. Even today these words are uttered from *lakhs* of *mimbars* every Friday in all those parts of the earth where the followers of truth live.

For the virtues of Ḥaḍrat Abu Bakr our three great authorities are (*a*) the verses of the Quran, (*b*) the *ḥadithes* of the Holy Prophet, and (*c*) the statements of the revered *Companicns*, the *Ahl bait*, and other pious men of the early days.

Verses of the Quran

(1) "By the night when it coverth.
And the day when it shines in brightness,
And the creating of the male and the female,
Your striving is most surely various.
Then as for him who gives away and guards (against evil),
And accepts (as true) the best,

1. The main authorities for this chapter are: *Tarikhul Khulafa*; *Izalatul Khifa*; *Al-Ṣalatul Hāmi'a Al-Aṣabah*; *Al-Isti'āb*; *Al-Riāḍul Nudrat.*

We will facilitate for him the easy end."[1]
"And away from it (hell-fire) shall be kept the one who guards most (against evil),
Who gives away his wealth, purifying himself,
And no one has with him any boon for which he should be rewarded,
Except the seeking of the pleasure of his Lord the Most High,
And he shall soon be well-pleased."[2]

The commentators (of the Qur'an) are unanimous in recording that when Ḥaḍrat Abu Bakr set free, in the path of Allah, slaves like Bilal (who suffered hardships at the hands of infidel masters on account of their conversion to Islam), his father Abu Quḥafa said to him, "O my son, I see that you give freedom to slaves, who are weak, but if you had freed strong and able-bodied men, they would have stood by you and protected you." He replied, "O father, I want to please Allah only." It was on this that the above verses were revealed.

Imam Ibn Jauzi says that the Muslims are unanimous (ijma-i-ummat) on the point that the verse beginning with the words "*Sayujunnabohal atqā*" was revealed with reference to the pious deeds of Ḥaḍrat Abu Bakr.

It may be noted that in the above-quoted verse God has called Ḥaḍrat Abu Bakr *atqā* (one who

1. Holy Quran, chap. XCII : 1 to 6.
2. *Ibid.*, 17 to 21.

guards most against evil). On another occasion He says, "Surely in the eyes of Allah the greatest among you is one who guards most against evil." Now these two verses give us the first figure of a logical syllogism, and we can argue thus:

Abu Bakr (is that) among you (who) guards most against evil.

All those among you who guard most against evil are the greatest among you.

Therefore Abu Bakr is the greatest among you.

According to Shah Waliullah "the study of relevant *ḥadīthes* shows that the greatness of Ḥaḍrat Abu Bakr is due to the following four reasons:

(*a*) That he attained the highest position in the *ummat*, for this is the meaning of his title *al-Ṣiddīq*.

(*b*) The assistance that he rendered to the Holy Prophet in the early days of Islam.

(*c*) His contribution towards the realization of the Prophetic Mission.

(*d*) High position in the life to come."

He has also maintained that the powers of judgment and execution possessed by Ḥaḍrat Abu Bakr and 'Umar were like those possessed by the Prophets. How wonderful is the dignity of the sacrifice of wealth which Ḥaḍrat Abu Bakr made in the path of Allah and which had its reward in Divine grace.

We find in *ḥadīth* that the Holy Prophet used to spend the money of Ḥaḍrat Abu Bakr without the slightest hesitation, as if it was his own.

The Prophet has said, "I have requited the obligations of all except Abu Bakr who will have his reward direct from Allah on the day of Judgment."

Read this along with another *ḥadith*: "O Abu Bakr! Allah has conferred upon you His greatest blessing (*riḍwān-ul-akbar*). He asked, 'What is the greatest blessing of Allah?' The Prophet replied, 'The light of Allah will be general for all the people; but for you it will be especial.'"

Now it will be possible for you to understand the meaning of Divine favour. Another point which may be noted is that in the verses quoted above God has promised to make Ḥaḍrat Abu Bakr happy, and in the chapter beginning with '*waḍ-ḍuḥā*' He promises to make the Holy Prophet happy. This is also an indication of the high position of Ḥaḍrat Abu Bakr.

(2) "If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, (he being) the second of the two, when they two were in the Cave: when he said to his *Companion*, 'Grieve not, surely Allah is with us.'" [1]

1. Holy Quran, IX: 40

The above verse refers to that incident of the *hijrat* when the Holy Prophet and Ḥaḍrat Abu Bakr were in the cave of Ḥira. The words 'Surely Allah is with us', uttered by the Prophet at this critical juncture, go to prove that firmness of the faith in Islam, which has won him the admiration of even those who are against him. Indeed Abu Bakr's devotion to the Prophet in critical moments like these is the best evidence of the sublimity of his position.

The dignity of his position becomes higher still, in fact it rises to a degree after which there is no stage but that of prophethood, when we note the following words of the Holy Prophet:

"O Abu Bakr, what do you think of the two, with whom the third is Allah?"

When the infidels who were in search of the Prophet reach the mouth of the cave of Ḥira 'the Companion of the Cave' sees their feet and says, 'O Prophet of Allah, we have been found.' It was in reply to this that the Prophet had uttered the words quoted above. One has to think earnestly on this state of nearness to the Divine Being when nobody was present except Allah, His Prophet and Ḥaḍrat Abu Bakr. How great is the dignity of the position of *the second of the two*! In this verse the Prophet has been spoken of as *the first* and Ḥaḍrat Abu Bakr as *the second of the two.* This is indeed the brilliant result of the nearness

to the Prophet. And it is to be borne in mind that this honour of being *the second of the two* and the comradeship of the Prophet was not a mere accident. On the contrary, it was the reward of those sacrifices and services which from eternity Ḥaḍrat Abu Bakr was destined to render (to the cause of the Faith). *The Companion of the Cave* had secured this comradeship by sacrificing his life and property, his wives and children, and his comfort and wealth—in fact all that he had—for the sake of the Holy Prophet.

God hath purchased of the Believers their persons and their goods; for theirs (in return) is the garden (of Paradise).[1]

COUPLET

Thou hast promised me the garden of heaven in return for the invocation of Thy name; is the garden of heaven better than the invocation of Thy name?

It has been related above that Ḥaḍrat Abu Bakr had met the Holy Prophet one year before the *Call*. Among men he was the first to embrace the Faith and thus become *the second*. The Prophet has said, "I told you (in the early days of Islam) that I have been sent as the Prophet of Allah to you. You said, 'it is a lie'. But Abu Bakr said, 'it is true.'"

In the early days of Islam the Prophet goes to the *Ḥaram* and begins to offer prayers just near

1. Holy Quran, IX : 111.

the *Ka'bah*. The infidels attack him and folding a sheet of cloth round his neck they begin to tighten it in order to strangle him. At this moment some one goes to Ḥaḍrat Abu Bakr and says to him, "Go and look after your friend." On hearing this he loses his control and hurrying to the spot he rushes through the crowd of the infidels and attacks them saying, "Alas! you want to kill a person simply for professing that Allah is his Supporter, in spite of the fact that he has brought clear signs from Him."[1]

When the command for *hijrat* was received and the star of Medina began to shine *the Companion of the Cave* abandoned all to remain by the side of his Master. In short, on every occasion Ḥaḍrat Abu Bakr accompanied the Prophet just as a moth remains with the candle. This spirit of sacrifice and readiness to offer his life had won him such a lasting place in the heart of the Prophet that he often used to say: "I, Abu Bakr and 'Umar."

Once when the Prophet related to the people an incident of the speaking of an animal they showed astonishment. He immediately confirmed it by saying that he, Abu Bakr and 'Umar believed it, although none of the two *Companions* was present on the spot.

In the battle of Badr the duty of guarding the post where the Holy Prophet stood was assigned to

1. Ṭabari, II, 223.

Ḥaḍrat Abu Bakr. The situation was so critical that it was with reference to this position that the "Lion of God" (Ḥaḍrat 'Ali) called him "the bravest of men."

During the lifetime of the Prophet he was the first person after the Prophet to instruct the people in the tenets of the Faith. We have it on the authority of a *ḥadīth* that when the Prophet was alive nobody ever had the privilege of giving a *fatwa* except Ḥaḍrat Abu Bakr. Similarly, during the period of the Prophet's illness he acted as an *Imam* and thus was the first person after the Prophet to lead the prayers. When the Prophet died he had the honour of elevating the cause of the Faith in the capacity of the Caliph of the Prophet. That firmness of determination and courage of conviction which were the unique features of his character were fully exhibited by him at that time. We have already discussed them in a previous chapter. In fact his end was the result of the separation from his beloved (Master). Imam Suyuṭi's words that "his principal disease was separation from the Holy Prophet" have been quoted above. Indeed throughout the remaining days of his life his health kept on declining under this crushing blow. When his life came to an end he found a resting-place by the side of the Prophet, and there too became the *second*!

The Prophet has said, " On the day of judgment my grave will open first, and after it the grave of Abu Bakr, and then of 'Umar. Among my followers the first person to enter the heaven will be Abu Bakr." He has also prayed to God to put Abu Bakr in the heaven in a position like his own. Only God and His Prophet know the true stage which their comradeship had attained.

The Ṣufis maintain that Ḥaḍrat Abu Bakr had risen to the stage of *ḍimniat-i-Kubra* and that his *nisbat* (relation) was with Prophet Abraham. In the Holy Quran the title of Abraham is *awwah* (one who sighs much), and this was the name by which the *Companions* called Ḥaḍrat Abu Bakr.

3. " He it is who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is merciful to the believers."[1]

When the verse beginning with, " Surely Allah and His angels bless the Prophet "[2] was revealed Haḍrat Abu Bakr asked if they were also included in the divine grace which was bestowed on the Prophet. It was on this that the above-quoted verse was revealed.

4. " And We have enjoined on man the doing of good to his parents."[3]

1. Holy Quran, XXXIII, 43.
2. Holy Quran, XXXIII, 56.
3. Holy Quran, XLVI, 15.

5. " . . . and take counsel with them in the affair." [1]

The Holy Prophet has said, "I have two *wazirs* in heavens—Gabriel and Michael, and two on earth —Abu Bakr and 'Umar." In another *ḥadith* Ḥaḍrat Abu Bakr and 'Umar have been called "my hearing and sight" by the Prophet.

6. " . . . and if you back up each other against him (the Holy Prophet), then surely Allah it is Who is his Guardian, and Gabriel and the believers that do good, and the angels after that are the aiders."[2] Shah Waliullah says that a very large number of the commentators (of the Quran) hold that the above verse refers to Ḥaḍrat Abu Bakr and 'Umar, and that they are mentioned as the believers that do good.

7. "And for him who fears to stand before his Lord are two gardens."[3]

In addition to the verses quoted above Ḥaḍrat Abu Bakr holds a position of precedence in all the references to the virtues and accomplishments of the revered *Companions*, the foremost of the earliest people (*Sabiqunal awwalun*), the emigrants, fighters in the path of Allah, and believers etc. Thus it can be maintained that the virtues of Ḥaḍrat Abu Bakr are proved by numerous verses of the Quran.

1. Holy Quran, III, 158.
2. Holy Quran, LXVI, 4.
3. Holy Quran, LV, 46.

Hadithes of the Prophet

There are 181 *ḥadīthes* referring exclusively to the virtues of Ḥaḍrat Abu Bakr, and 88 to the virtues of Ḥaḍrat Abu Bakr and 'Umar jointly. In addition to these 17 *ḥadīthes* speak of the attainments of the first three Caliphs, and 14 refer to the qualities of the four Caliphs. There are sixteen more in which the virtues of the four Caliphs are mentioned along with other Companions.

Thus Ḥaḍrat Abu Bakr's virtues have been referred to in 316 *ḥadīthes* by name. Besides these there are thousands of the sayings of the Prophet referring in general to the virtues of the emigrants, believers, and pious men in which he certainly has a share. Some of these *ḥadīthes* are given below for the sake of illustration and as a source of blessing.

1. "Never did I invite anyone to embrace Islam who did not show reluctance, hesitation and anxiety, except Abu Bakr who accepted it without the slightest hesitation when I spoke to him of the Faith." (*Ibn Isḥāq*)

2. "Will you leave for my sake (troubling) my *Companion* ?

I said, 'O people, I am undoubtedly the Prophet of God sent unto you all.' You said, 'thou liest', while Abu Bakr said, 'thou hast spoken the truth." (*Bokhari*).

On one occasion Ḥaḍrat Abu Bakr had a dispute with Ḥaḍrat 'Umar. Soon after he felt sorry and asked Ḥaḍrat 'Umar to forgive him. But when the latter refused to pardon him Ḥaḍrat Abu Bakr went to the Prophet and told him the entire story. The Prophet immediately satisfied him by repeating twice, "May God forgive you, O Abu Bakr!" In the meantime Ḥaḍrat 'Umar having realized his mistake (in not forgiving him) went to Ḥaḍrat Abu Bakr and not finding him at his place he proceeded straight to the Prophet's residence. As soon as the Holy Prophet saw him the colour of his face changed. This frightened Ḥaḍrat Abu Bakr so much that he at once fell upon his knees and said, "O Prophet of Allah, I was more intemperate than he." This was the occasion of the above *ḥadith*. The narrator says that after this no one ever caused any embarrassment to Ḥaḍrat Abu Bakr.

3. "Never has the sun risen or set on a person, except a prophet, greater than Abu Bakr." (*Abu No'aim 'Abdur Raḥman bin Ḥameed* etc.).

4. "Abu Bakr is the best of the human beings except the prophets." (*Ṭabarani*).

5. "Verily, Allah likes it not on the heaven that Abu Bakr does anything wrong." (*Ṭabarani, Abu No'aim* etc.).

6. From 'Amr bin al-'As: "I asked the Prophet of Allah whom he loved most. He said,

'Âyesha.' I asked whom he loved most among men and he said, 'her father.' I asked whom he loved next to him, and he said, 'Umar bin Khaṭṭab'." (*Bokhari* and *Muslim*). The above *ḥadīth* has also been recorded on the authority of Ans, Ibn 'Umar and Ibn 'Abbâs.

7. From Ali ibn Abi Ṭâlib: "I was with the Holy Prophet when Abu Bakr and 'Umar appeared. The Prophet of Allah (peace be upon him) said about Abu Bakr and 'Umar, 'these two are the leaders of the people of advanced age of all times who will go to paradise excepting the prophets. Let them know it not." (*Tirmidhi*).

The above *ḥadīth* has been narrated by Imam Zainul 'Âbedin on the authority of the Lion of Allah (Ḥaḍrat 'Ali). It has also been recorded on the authority of Ibn 'Abbâs, Ibn 'Umar, Abu Sa'îd and Jâbir bin 'Abdullah.

8. "The kindliest of my followers towards my followers is Abu Bakr." (*Tirmidhi* and *Imam Aḥmad*).

9. The Holy Prophet said, "There is no prophet who has not had two *wazirs* from among those in the heavens and two from among the people of this world; My two *wazirs* among those in heaven are Gabriel and Michael and among those residing on earth are Abu Bakr and 'Umar." (*Tirmidhi*).

10. "Abu Bakr is for the Paradise." (*Aṣḥāb-i-Sunan* etc.).

11. "As you look towards the rising star on the horizon so shall look towards those who hold a high position those who are below them; and Abu Bakr and 'Umar are among them." (*Tirmidhi* and *Ṭabarani*).

12. "The Prophet of Allah used to come to his *Companions* when both the emigrants and the helpers would be sitting, among them Abu Bakr and 'Umar. None of these *Companions* would raise his eyes towards the Prophet except Abu Bakr and 'Umar. These two would look towards him and he would look at them, and they would smile when looking towards him and he would smile when looking at them." (*Tirmidhi*.)

13. One day the Prophet of Allah came out and entered the mosque, with Abu Bakr to his right and 'Umar to his left, and he was holding their hands. He (the Prophet) said: "Thus shall we be raised on the day of Judgment." (*Tirmidhi*, *Ḥākim* and *Ṭabarani*).

14. The Prophet of Allah said, "The earth shall open first for me, then for Abu Bakr and then for 'Umar on the day of Judgment." (*Tirmidhi* and *Ḥākim*).

15. The Prophet of Allah looked at Abu Bakr and 'Umar and said: "They are sight and hearing." (*Tirmidhi*, *Ḥākim* and *Ṭabarani*).

16. The Prophet of Allah said (to Abu Bakr): "You were my Companion in the cave and you will

be my Companion on the Spring (of Kauthar)." (*Tirmidhi*).

17. The Prophet of Allah said: "Of all people I owe to Abu Bakr the greatest obligation for his association and for his money, and had I selected someone as my friend I would have selected Abu Bakr; but there is the brotherhood of Islam." (*Bukhari* and *Muslim*).

18. The Prophet of Allah said: "There is none to whom I owed an obligation and I did not repay it, except Abu Bakr, for I owe to him much for which Allah will reward him on the day of Judgment. Nobody's wealth has rendered me greater service than that of Abu Bakr's." (*Tirmidhi*).

19. The Prophet of Allah asked Ḥassân bin Thâbit: "Have you said anything in praise of Abu Bakr?" He replied, "Yes." The Prophet said to him: "Recite it, and I hear it." Ḥassân recited the following couplets:

"The second of the two in the sublime cave, when the enemies were roaming around it, having climbed over the hillock."

"He is a friend of the Prophet and they all know that with him (the Prophet) none among the people is equal to him." The Prophet of Allah smiled till his teeth became visible. Then he said: "You have spoken the truth, O Ḥassân. He is as you have said." (*Abu Sa'īd* and *Ḥākim*).

20. From Abu al-Arvi Dowsi : "I was with the Prophet of Allah that Abu Bakr and 'Umar came and the Prophet exclaimed : 'Praise be to Allah Who has favoured me with the support of these two !'" (*Bazzāz* and *Ḥākim*).

21. The Prophet of Allah said : "Abu Bakr was my companion in the cave and my friend in the cave ; close all the windows in the Mosque except that of Abu Bakr." (*'Abdullah son of Aḥmad*).

At the time of the construction of the Prophet's Mosque several of the *Companions* had built their houses near it with windows opening into its courtyard. But before his death the Holy Prophet ordered that all these windows were to be walled up except that of the house of Ḥaḍrat Abu Bakr. (The latter portion of this is narrated by Muslim and Tirmidhi also).

22. "O Allah ! give Abu Bakr a place like mine in Paradise on the day of Judgment." (*Ḥākim*).

23. "O Abu Bakr ! Allah has made you immune from the fire (of hell)" (*Ḥākim* and *Ibn 'Asākir*).

24. "O Abu Bakr ! Allah has conferred upon you His greatest blessing. He asked : what is the greatest blessing of Allah ?' He replied : "Allah will show His glory to the people in a general manner but will show it to you in a special way.'" (*Ḥākim*).

25. "O Abu Bakr! Allah and the believers refuse to have different opinions about you." (*Imam Aḥmad* and *Abu No'aim*).

26. "When you do not find me, then go to Abu Bakr." (*Bokhari*).

The Holy Prophet had said this in reply to a woman. She had come to him to ask a question, and at the time of taking leave she wanted to know to whom she was to go in case she did not find the Prophet.

27. "Ask Abu Bakr to lead the people in prayers." (*Bokhari* ; *Tirmidhi* ; *Muslim* ; *Ibn Māja*).

The above order was given by the Prophet when during his last illness he was unable to go to the Mosque to conduct the prayers in person.

28. "Yes, and I hope that you will be one of them." (*Imam Aḥmad* ; *Bokhari* ; *Muslim*).

The Holy Prophet was once speaking of persons who would enter and pass through the various gates of Paradise. Ḥaḍrat Abu Bakr said, "O Prophet of Allah! is there anybody who would enter Paradise through all its gates?' To this inquiry the Prophet replied in words that have been quoted above.

29. "Never was anything revealed to me (through divine inspiration) that I did not pour into the chest of Abu Bakr." (*Riaḍ*).

The above *ḥadīth* has been frequently quoted by the respected Sufis.

30. " Abu Bakr is not superior to you because of his fasting and prayers, but for a respectable thing which lies in his chest." (*Riaḍ*).

SAYINGS OF THE REVERED COMPANIONS AND THE HOLY MEMBERS OF THE FAMILY OF THE PROPHET.

1. 'Umar bin Khaṭṭâb (may God be pleased with him!) to Abu Bakr, " O you (are) the best of men after the Prophet of Allah ! " (*Tirmidhi*).

2. 'Umar bin Khaṭṭâb has said, "Abu Bakr is our leader." (*Bokhari*)

3. 'Umar bin Khaṭṭâb has said, " If the faith of Abu Bakr is weighed against the faith of the entire people of the world, most certainly the scale of his faith would be heavier." (*Baihaqī*).

'Ali bin Abu Ṭalib said, " The best among the members of this *ummat* (Muslims) after its prophet are Abu Bakr and 'Umar." (*Imam Aḥmad* and others).

Imam Suyuṭi says that Imam Dhahabî has quoted this saying with continuous authorities. Shah Waliullah holds that this saying has been narrated by eighty different persons on the authority of the Lion of Allah (Ḥaḍrat' Ali).

2. Ḥaḍrat 'Ali, said: "I swear in the name of Him, Who has my life in His hands, that never did we hasten towards doing a good thing when we were not surpassed by Abu Bakr." (*Ṭabarani*).

The above saying has also been narrated on the authority of Ḥaḍrat 'Umar.

3. Ḥaḍrat 'Ali has said, "The best of men after the Prophet of Allah are Abu Bakr and 'Umar. Love for me and hatred towards Abu Bakr and 'Umar can never be found together in the heart of any believer." (*Ṭabarani*).

4. Ḥaḍrat 'Ali has said, "And therefore he (Abu Bakr) is the bravest of men." (*Al-Bazzāz*).

Here is the complete translation of the above saying. Once Ḥaḍrat 'Ali asked his associates as to whom they considered to be the bravest among men. All of them said, "You are the bravest of men." "I have vindicated the Truth whenever I have fought against anyone," said he, "but tell me the name of the bravest of men." They said, "We do not know." "Abu Bakr," he replied, "is the bravest of men. In the battle of Badr we had prepared a covered seat for the Prophet. But when we were asked to offer ourselves for the task of guarding it, none came forward except Abu Bakr. With a drawn sword he took his stand by the side of the Prophet of Allah and guarded him from the infidels

by attacking those who dared to proceed in that direction. He is therefore the bravest of men."

5. From Abu Yaḥya who said: "I cannot count how many times I have heard Ḥaḍrat 'Ali declaring from the pulpit that Allah had named Abu Bakr Al-Ṣddîq through the tongue of His Prophet, (peace be to him) (*Dar Al-Quṭni* and *Iṣaba*).

When Haḍrat 'Ali learnt of the death of Ḥaḍrat Abu Bakr he recited the verse "*inna lillahii wa inna ilaihi raji'un* and went to his house with the following words on his lips:

6. "Today the *Khilafat* of the Prophet has come to an end."

Standing at the door of the house wherein lay the dead body of Ḥaḍrat Abu Bakr he delivered an eloquent sermon which is reproduced below. Indeed it is a comprehensive survey of his virtues—both interior and exterior—and a thorough examination of his sublime rank and position. It gives us a fairly good idea of the great honour and affection in which Ḥaḍrat Abu Bakr was held by Ḥaḍrat 'Ali.

"Mercy of God on you, O Abu Bakr. You were an affectionate Companion and friend of the Prophet of Allah, a source of joy to him and one who knew his secrets and enjoyed the privilege of being consulted by him. You were the first person to embrace Islam; you had the purest faith

and your belief in Islam was unshakable. Of all, you feared Allah most and you were the source of the greatest advantage to His Faith (Islam). You had been with the Prophet more than any one else and your love for Islam was superior to others. A blessing to the *Companions*, you were the best of associates. Master of many virtues, excelling others in accomplishments and superior to all in position, and the nearest of sources, you resembled the Holy Prophet more than any other person in the uprightness of character and conduct and in kindness and excellence. Your rank was noble and your position sublime and you enjoyed the greatest confidence of the Prophet. May God reward you with goodness on behalf of Islam and the Prophet!

" For the Prophet of Allah you were like his very sight and hearing. You corroborated the truth of his message at a time when everybody belied him; and so you were called *Aṣ-Ṣiddiq* (The True) by Allah in His revelations. He says, 'The one who came with the Truth and the one who corroborated the Truth: the one who came with the Truth was Muḥammad and the one who corroborated the Truth was Abu Bakr. You supported him when others had deserted and you remained firm in helping him in misfortunes when others had withdrawn their support. In the days of hardship you were his best Companion; you were the second

of the two and his Companion in the Cave. You were the person on whom God conferred tranquillity of mind. You were the only Companion of the Prophet in his *hijrat* (migration to Medina), and you were his *Khalifah* among his followers and in the Religion of Allah. You discharged the functions of the *khilafat* in a most excellent manner at a moment when people had taken to apostasy and exhibited such firmness in enforcing the commands of Allah as had never been exhibited by the *Khalifah* of any other prophet. You rose to the occasion when your colleagues showed lassitude, and you became bold when they exhibited meekness and you were strong when they were weak. You retained your adherence to the ways of the Prophet when others had deviated from them. You were his true Caliph with no dispute or difference (about your succession), although this gave offence to hypocrites and umbrage to the infidels, brought grief to those who were jealous and made the rebels wrathful. You stuck to the commands of Allah when others showed cowardice and remained firm when others went astray; and you passed through the Divine light while they remained behind. Afterwards they followed you and attained their goal. You had the lowest voice but the highest distinction. Your conversation was most exemplary and your reasoning most just; your silence was longest (in duration) and your speech most eloquent. Bravest among

men and well-informed about matters, your action was dignified.

"I swear by Allah, you were the leader of the believers: you came towards the Faith when others were away from it and you followed them when they turned towards it. Indeed you (acted) like a kind father to the believers till your filial affection made them your children. You bore the heavy burden which they could not and you preferred to do what they had omitted. You preserved what they had ruined and you taught them what they knew not; you took the risk when they were helpless and you remained firm when they were impatient. You redressed the grievances of those who asked for justice; hence they turned to you for guidance and were therefore successful and got through you what they had never dreamt of. For infidels you were (a source of) terrible punishment and a burning fire and for the believers kindness, affection and protection. You flew in the atmosphere of piety, attained its noble reward and beauties and won the race of superiority. Your argument was never weak and your judgment never faulty. You were never guilty of cowardice and your heart was never crooked or misdirected. You were like a rock which stands firm in the face of hard blows and dashing winds. You were, as the Prophet of Allah has said, the most generous of men in friendship and in giving money. Again, as he says, you

were weak in body but strong in enforcing the commands of God. You were humble in your manners, but dignified in the estimation of God, great in the eyes of men and commanding respect with them. No one could even as much as wink at you, nor could any one taunt you. You were not in a position to excite temptation and you were not partial to anybody. The weak and the humble were strong with you as you secured their rights; and the strong were weak and humble with you as you made them surrender the rights of others. In this matter those who were near you and those who were far from you were all equal. Those who obeyed and feared Allah most were nearest to you. Your dignity lay in righteousness, truth and benevolence; your word was imperative and definite, your command mild and cautious, and your judgment wise and firm. Thus you extirpated (evil) and made the way clear; difficulties were solved and fires (of evil and discord) extinguished. You brought moderation to Faith, strength to beliet, firmness to Islam and the Muslims and triumph to the command of Allah. Although it became a source of grief to the infidels, yet I say it on oath that you made a great advance in this and placed in great difficulty those who came after you. Evidently you attained a high position in doing good. You are far above lamentation; mourning for you

is great in heaven. Your calamity (death) has broken the backbone of the people and we recite the verse: *inna lillahi wa inna ilahi raji'ūn.*

"However we submit to what has been ordained by Allah and are ready to obey his commands. By Allah! never shall the Muslims suffer after the death of the Prophet a calamity greater than your death. You were (a source of) honour, protection and support to the Faith and for the believers you were like a group of men, a stronghold and a place of refuge; while for the hypocrites you were all strictness and terror.

"May Allah, in reward for these, take you near to your Prophet, and may He not deprive us of the fruits of your efforts and may He not mislead us after you! We recite once again: '*inna lillahi wa inna ilaihi raj'ūn*'."

The narrator says that the entire audience listened to the sermon of Ḥaḍrat 'Ali in perfect silence, but on the conclusion of his address they wept so much that their voice became loud and with one voice they said, "O son-in-law of the Prophet! what you have said is true."[1]

'Abdullah son of J'afar said, "Abu Bakr became our *Wāli* and he was the best of the creatures of God and the most kind to us and was most satisfied with us."

1. Riāḍ-un-Nudrat, I, p. 183.

Abu Maryam says, "I was in Kufa, when Ḥasan, son of 'Ali, stood up and delivered a speech and said: 'O people! last night I had a strange dream; I saw God Almighty upon His Throne; then the Prophet of Allah came and stood up near one of the pillars of the Throne; and then Abu Bakr came and placed his hand on the shoulder of the Prophet; and then 'Umar came and placed his hand on the shoulder of Abu Bakr; and then came 'Uthmân and he had his head in his hand, and he said:—O Allah! ask your people why they murdered me. Then two drains began to pour down blood from the heavens on earth. Abu Maryam says that people said to 'Ali, 'Do you see what Ḥasan says?' He replied, 'He says what he has seen.'" (*Abu Y'ala*)

Abu J'afar said: "I have found none among the members of my family who loved not both of them (Abu Bakr and 'Umar)." From Abu Ḥafṣa "I asked Muḥammad (Imam Muḥammad) son of 'Ali and J'afar son of Muḥammad about Abu Bakr and 'Umar. They both said, 'They were both just *Imams*, we love them and have no concern with their enemies.' Then J'afar son of Muḥammad turned towards me and said, 'O Sâlim! have you seen a man abusing his ancestors? Abu Bakr the True was my grandfather. I may not be favoured with the recommendation (*shifā'at*) of my grand-

father, Prophet Muḥammad, if I do not love them both (Abu Bakr and 'Umar) and if I do not alienate myself from their enemies.'" (*Imam Muḥammad*)

From Abu J'afar: "Whosoever is ignorant of the greatness of Abu Bakr and 'Umar is ignorant of *Sunnat* (the path of the Prophet)." (*Imam Muḥammad*) He (Abu J'afar) said: "Hostility towards Abu Bakr and 'Umar is hypocrisy and hostility towards the *Anṣār* (the helpers of the Prophet), too, is hypocrisy. There existed hostility among the Bani Hashim, Bani 'Adi (tribe of Ḥaḍrat 'Umar) and Bani Taim, the tribe of Ḥaḍrat Abu Bakr) in the days of Ignorance; but when they embraced Islam Allah removed it from their hearts. Once Abu Bakr had a pain in his side. 'Ali used to warm his hand with fire and place it in his side; and the following verse was revealed about them: 'We will root out whatever of rancour is in their hearts; (and they shall be) as brethren, on raised couches, face to face.'"[1] (*Imam Muḥammad*)

"A man came to 'Ali,[2] son of Ḥasan, and asked: "What was the position of Abu Bakr and 'Umar with the Prophet of Allah? He replied,

1. Holy Quran, XV, 47.
2. Imam Zainul 'Ābedin.

'The same which they have now.' "[1] (*Imam Aḥmad*)

Zubair son of 'Awwâm said: "We think that Abu Bakr was the most deserving person for it (leadership), after the Prophet of Allah. He was his *Companion* in the *Cave* and was the second of the two there. We know his greatness and superiority. The Prophet had directed Abu Bakr to lead the prayers of the people when he (the Prophet) was alive." (*Al-Ḥākim*)

Another distinction of Ḥaḍrat Abu Bakr is that four generations of his family had the privilege of having *Companions* of the Prophet, namely, Ḥaḍrat Abu Bakr, his father Abu Qaḥafa, his son ('Abdur Raḥman), and his grandson (*Abu 'Atīq Muḥammad*).

(*Al-Isti'āb*, on the authority of Imam Bokhari, section dealing with Muḥammad bin 'Abdur Raḥman bin Abu Bakr bin Abi Qaḥafa).

1. Evidently the reference was to the nearness of the graves of the first two Caliphs to that of the Holy Prophet.

CHAPTER IV[1]

IN WHAT HE HAD THE DISTINCTION OF BEING THE FIRST

1. He was the first to embrace Islam among men.

2. He was the first to call the Quran, '*Muṣḥaf.*'

3. He was the first person to collect the verses of the Quran after the Holy Prophet. The Lion of Allah (Ḥaḍrat 'Ali) says, "May Allah grant peace to Ḥaḍrat Abu Bakr, for he is the first person to collect the verses of the Book of Allah and arrange them in a manner which has been accepted by the entire *ummat* and on which all the followers of Islam agree.

4. He was first among those who fought against the infidels along with the Holy Prophet and is therefore the first of the *Mujahids* (holy warriors) in the cause of the Faith of Allah and His Apostle.

5. He was the first of the Pious Caliphs.

1. The main source of the contents of this chapter except for Nos. 14 and 16 is the *Muḥāḍirat-ul Awā'il*, compiled by Shaikh 'Alauddin Sikanwari whose main source was Imam Suyuṭi's *Muhaḍirātal Awā'il*. The chief authority for No. 14 is *Ṣaḥiḥ Bokhari*, Maṭba, Aḥmadi, 1282 A.H. p. 553.

6. He was the first of those Caliphs who obtained *Khilafat* in the lifetime of their fathers.

7. He was the first person to nominate a Caliph.

8. He was the first person to establish a *Baitul Mal.*

9. He was the first person to fight a holy war.

10. He was the first of the revered *Companions* to introduce *ijtihād*.

11. He was the first to be called a *Khalifah.*

12. In the history of Islam he was the first person to receive the epithet of 'Atīq.

13. He will be the first among the followers of the Holy Prophet to enter Paradise.

14. In the history of Islam he was the first person to build a mosque.

15. Our authority is the *Manāqibul Khulafa,* of Syed Nurul Ḥasan of Bhopal, who has abridged Suyuṭi's *Tarikhul Khulafa'*.

CONCLUSION

You have now completed the study of a reliable and authentic account of Ḥaḍrat Abu Bakr's life. We may divide it into two periods, namely, his life before Islam and his life after he had embraced the Faith of the Prophet.

Even before embracing Islam he was a prosperous merchant and a leader of the *Quraish*. Besides being a wealthy person he was distinguished for his politeness and sympathy with the people, his wide information, his sharp intellect and his capacity to deal with matters of business. And it was for these qualities of his character that he was able to command the affection and confidence of his people. He knew the history of the past and had obtained considerable experience through trade and extensive travelling. His good reputation was not confined to the neighbourhood of Mecca alone but had travelled, as is proved by the statement of Ibn ad-Daghna, to the distant parts of the country. He never tasted wine. He could compose poems. These accomplishments clearly indicate that even in the days of *Ignorance* he was a shrewd man of gentle and sympathetic nature and cheerful temper. Evidently a man possessing these virtues could certainly make a good friend and companion.

Ḥaḍrat Abu Bakr used to visit the Holy Prophet frequently in the year preceding the advent of prophethood. And just as the daylight precedes the actual rising of the sun so had the apostolic light begun to shed its lustre before the divine revelations actually dawned upon the Holy Prophet. He had begun to show a market inclination to the offering of prayers and moments of retirement into solitude. He had also begun to see actual realities in the dreams. In short, divine light has begun to illumine his heart, both in sleep and wakefulness. And it is but natural that Abu Bakr's association with his future Master must have deeply influenceed his entire outlook. Indeed, it was the result of this contact that he had thoroughly developed a capacity to receive the Message of Islam and bear the responsibility of becoming the Prophet's *Companion* in his lifetime and his *Khalifah* after his death. This was why the Message of Islam was not strange to his ears, and the moment the Prophet conveyed it to him he responded by accepting it and corroborated it with such firmness that he won the honoured epithet of *Al-Ṣiddiq*.

After his conversion to the True Faith his life became a model of devotion and firmness, and he acted in accordance with the verse, "O believers! enter the fold of Islam completely"[1] to the greatest

1. Holy Quran, II : 208.

extent possible for a human being. He placed his body, his life, his wisdom and judgment, his children and property,—in fact all that he had—at the disposal of Allah and His Prophet. It is for this reason that Ḥaḍrat 'Umar and Ḥaḍrat 'Ali have said, "Never did we proceed towards a good deed in which we were not surpassed and preceded by Abu Bakr." Through his personal influence he brought some of the leading-most of the earliest converts to the Holy Prophet for embracing Islam. His entire fortune which he kept on increasing by means of trade to the last moment of his life was devoted to and spent in the cause of Islam. He purchased many oppressed Muslims from their cruel masters and made them free and spent his money without any hesitation on the holy warriors. On the occasion of the Tabuk expedition[1] he placed at the disposal of the Prophet all that he had. The Prophet said, "O Abu Bakr! how much have you left for your family?" "Allah and His Prophet" was the prompt reply. Indeed it was a wonderfully excellent provision that he had made for his family! Who can assess the value of those ten sovereigns of Ḥaḍrat Abu Bakr that were paid as the price of the plot of land for the Prophet's Mosque? One part of it is the garden of Paradise; it lies between the holy *mimbar* and the sacred

1. A.H. 9.

Grave. The other is in fact superior to the *'Arsh* (Throne of God) itself, as it touches the sacred remains of the Prophet. The true sanctity of the life and property of Ḥaḍrat Abu Bakr lay in his conviction and belief that they belonged to the Holy Prophet and not to him. When the Prophet said, "Certainly, never did the fortune of any person benefit me as much as that of Abu Bakr's," the *Companion of the Cave* said with tears in his eyes, "O Prophet of Allah! do my property and life not belong to you?"

It was for this resignation and submission (to the will of God) that the Holy Prophet used to spend his money without any hesitation as if it was his own. Throughout his life he was earning money, but only to spend it in the cause of the Faith, for it is related that he left behind him nothing in cash, and at the time of his death there was not a penny to purchase cloth to cover his dead body.

His children, too, he was ready to sacrifice at the command of Allah and His Prophet. When he saw that the Prophet's heart was greatly affected with grief at the death of his wife Khadijat-ul-Kubra, he offered the hand of his daughter 'Āyesha, in marriage to him. He treated his son 'Abdur Raḥman as an enemy as long as he was an infidel. When he saw him in the battle of Badr fighting

on the side of the infidels he got furious and said, "Wretch! hast thou ignored all my claims as a father?" It is to be noted that he reminded him of his claims because he expected his son to fight and lay down his life for the cause of Islam. At Oḥud he had unsheathed his sword to fight against his son but he could not get the permission of the Prophet to proceed towards the battle-field. After his conversion to Islam 'Abdur Raḥman once said to his father: "Sire, in the battle of Badr I had on one occasion a fine opportunity of striking you down, but I spared you." To this the father replied in a firm tone, "I would not have spared you, my son, if I had had an opportunity of hitting you!" Another son, 'Abdullah, was slain in the battle of Ṭaif and thus had the honour of coming a martyr. His two daughters, 'Âyesha and Asma, have narrated *ḥadīthes* from their father. At the time of the conquest of Mecca he brought his ninety years old father, who had lost his sight, and presented him before the Prophet so that he might be taken within the fold of Islam. The Prophet said, "O Abu Bakr, why did you put the old man to trouble? I could have gone to him myself." "No, sire," he replied, "at this occasion it was his duty to come to you."

Consider for a moment the circumstances under which he goes on *hijrat*: the mortal enemies (of

Islam) have surrounded the tiny group of Muslims, the holy city of Medina lies at a distance of twelve stages; in Mecca itself there is none who could be entrusted with the custody of his family and property; he is at his house talking to the members of the family, when suddenly the Holy Prophet comes and says to him, "O Abu Bakr, the divine command for *hijrat* has just been received." He immediately asks, "And, sire, about my accompanying (you)?" When the Prophet replied that he had also been permitted to migrate, his joy knows no bounds and with great enthusiasm he begins making arrangements for the great journey. His wife and children are before his eyes, and it must have occurred to him that they would face terrible hardships in his absence; but the anxiety to accompany the Friend was above every consideration.

In no work on history or biography do we read that he said or did anything with regard to the arrangements for the safe custody of his property or the comforts of the members of his family after receiving the happy news of migration to Medina; nay, he did not even mention it to his old father. Taking all that he had in cash for the expenses of the journey he left Mecca with a perfectly contented heart to accompany his great Master. His resignation to the will of God had influenced the members of his family

to such an extent that instead of showing signs of perturbation they used to console others. His daughter, for instance, satisfied with a clever device her old grandfather when the latter came to her and showed signs of perplexity at the departure of his son. This was the same girl who had to suffer in utter helplessness a blow at the hands of the cruel-hearted Abu Jahl. Since his conversion to Islam to the end of the Prophet's life he remained staunchly devoted to him and was by his side in all his campaigns, always ready to lay down his life. For his remarkable bravery in the battle of Baḍr Ḥaḍrat 'Ali had called him " the bravest of men." On the occasion of the heart-rending battle of Oḥud he was the first person to recognise the wounded Prophet among the corpses of the slain. When his son 'Abdur Raḥman came out from the camp of the infidels and challenged the Muslims to send someone for combat, he unsheathed his sword and asked for the Prophet's permission to fight against him. " Put your sword in the sheath, and let us have the advantage of your presence." On hearing this he abandoned the idea of fighting against his son.

In war as well as in peace he had only one aim and that was to please the Holy Prophet. In the Battle of the Trench one of the detachments was under the command of Ḥaḍrat Abu Bakr; and no

doubt it was due to the blessing of his truthfulness that on this site a mosque which stood there for centuries and was in tact in the 12th century A.H. as has been testified by Shah Waliullah. At Ḥudaibiya the Muslims passed through a crisis which unnerved even persons like Ḥaḍrat 'Umar, but Ḥadrat Abu Bakr remained unshaken, and when the former came to report to him he simply said, "Hold the stirrup of the Prophet." At Tabûk the duties of inspecting the forces, leading the prayers, and holding the chief banner were assigned to him. One can imagine how terribly distressing must have been the moment of the Prophet's departure from this world. The death of even those who hold worldly power and influence creates chaos in society, not to speak of the Prophet who was the centre of the two worlds. Indeed everybody must have been affected grievously by the demise of one for whom the *Companions* were ready to lay down their lives, and on account of whose august presence the blessings of divine light and divine revelations used to shower on this earth and were felt by every individual in that pious group of men. In the days of his *Khilafat* when Ḥaḍrat Abu Bakr accompanied by Ḥaḍrat 'Umar went to see Umm Aiman in accordance with the practice of the Prophet, she began to weep and explained that she did so because divine revelations

had stopped with the death of the Holy Prophet. The sad event had thrown the *Companions* into a state of utter confusion. They had assembled in the Mosque of the Prophet and were being addressed by Ḥaḍrat 'Umar who was telling them that the hypocrites said that their Prophet had died, but that it was wrong and he could swear that the Prophet had risen to the Heaven like Moses; Moses had returned after an absence of forty days, although it was said of him also that he had died, and that, the Prophet would also return alive and cut off the hands and feet of those who said that he had died.

Let us see now how Ḥaḍrat Abu Bakr behaved on this occasion. On receiving the heart-rending news he immediately rode to the house of the Prophet, and removing the sheet of cloth from the auspicious face of his Master he kissed his forehead and said with tears in his eyes, "May the lives of my mother and father be sacrificed to you! O Prophet of Allah, sacred was your life, and sacred is your death! You have tasted of the death that had been decreed by God for you, and now you will never die!" Then going to the Prophet's Mosque he asked 'Umar to control himself and stop talking. But he did not agree and Ḥaḍrat Abu Bakr had to address the audience himself in order to draw their attention.

He said, "O people, verily whosoever worshipped Muḥammad, behold! Muḥammad is indeed dead. But whosoever worshipped Allah, behold! Allah is alive, and will never die. Says Allah: And Muḥammad is no more than an apostle; the apostles have already passed away before him, if then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the last; and Allah will reward the grateful."[1]

These words removed the curtain of astonishment and the reality of the situation became clear. When Ḥaḍrat 'Umar was thus convinced of the death of the Prophet he sat down, almost overwhelmed with grief. The mystics have recognized this sermon as a most excellent exposition of the doctrine of the Unity of God. It is to be noted that if the strength of Ḥaḍrat Abu Bakr's faith had not removed the astonishment of the *Companions* then the event of the Prophet's death would have become a legend like the deaths of other prophets and the solidarity of Islam would have been smashed to pieces. The story of his election at the *Thaqifa Bani Sa'dah* has already been narrated. An extremely valuable and delicate moment in the history of Islam, it saved the new Faith from total extinction. Ḥaḍrat 'Umar says that the Thaqifa

1. Holy Quran, III : 143.

incident came suddenly but it saved Islam. What efforts were made by Ḥaḍrat Abu Bakr (to settle that problem) were not due to attain greatness for himself but to serve the cause of his co-religionists. In fact he proposed and recommended the names of Abu 'Ubaidah and Ḥaḍrat 'Umar for election to the office of the *Khilafat*, for, he said, they were both capable of bearing that responsibility. As regards himself he emphatically asserted soon after his election that neither he had a desire for it nor had he ever prayed for it even in secrecy.

The period of his Caliphate clearly manifests the firmness of his religious convictions, and the events of his regime are a monumental evidence of the great distinction which he had attained in truthfulness and faith in Islam. Indeed they prove beyond doubt that Shah Waliullah is right in maintaining that the powers of mind and body of Ḥaḍrat Abu Bakr and Ḥaḍrat 'Umar were very much like those of the prophets. The entire period of his *Khilafat* is a period of the triumph of action. We find in his inaugural address these words: "The weak among you shall be strong with me and, God willing, he will get what is due to him; the strong among you shall be weak with me and, God willing, he will have to surrender the rights of others."

This historic promise is to be closely studied along with his reply to Ḥaḍrat 'Umar at the time of the rise of apostasy in which he had said, "Divine revelations have ceased and our religion has become perfect. How can it be mutilated as long as I am alive?"[1] These two utterances indicate that the protection of the Faith and the service of humanity were the only motives with which he he had accepted the office of the *Khilafat*. That in actual practice he devoted himself whole-heartedly to achieving these two objects only is evident from the events of his regime.

Soon after his assumption of the Caliph's office, the entire peninsula of Arabia fell into a state of anarchy and confusion on account of the rise of the false prophets, the apostasy of many a tribe, civil war and rebellion. According to Ibn Athîr, no less than twenty-four tribes had turned apostate and raised the standard of revolt. Beyond the two frontiers the Roman and the Persian Empires were simply waiting for a favourable opportunity (to strike) against the infant state of the *Khilafat*. Speaking of this critical situation 'Abdullah bin Mas'ud says: "The Muslims were at this time like a flock of goats which loses its shepherd in the midst of storm and rain on a dark winter night." Like a true statesman Abu Bakr fully realized the

1. See Chapter II.

delicacy of the situation and took necessary steps to meet it. To messengers, for instance, who brought to Medina, only ten days after his election to the *Khilafat*, the news of the rise of apostasy, he said, "Have patience, for you will receive worse reports in letters which will follow!" He was so conscious of the necessity of protecting the Muslims from the attacks of Cæsar and Kisra (Roman and Persian Emperors) that he lost no time in turning towards them as soon as his hands were free from the problem of apostasy. At this time, one of the *Companions* tried to draw his attention to a certain tribal quarrel. He got angry and said, "I am after crushing the two lions who are waiting for an opportunity to destroy the Muslims, and you want me to shift my mind to such petty affairs."

During the short period of two years and a quarter that he held the office of the Caliph, he extinguished the fire of apostasy which had spread from Yemen to the vicinity of Medina. Les us picture to our minds the delicacy of the situation that faced him. The entire region from Yemen to Medina is occupied by the rebel forces: the capital itself is surrounded on all sides by the apostates; the infidels, taking advantage of their position and numbers, send a message to the Prophet's Caliph that they were ready to offer prayers provided that they were exempted from the payment of the

Zakāt, which simply meant the demolition of one of the foundation pillars of Islam. Add to this the fact that the best fighters of the Muslims have already left under Usama on a campaign against the Roman Empire. It is at this critical moment that Ḥaḍrat Abu Bakr consults the *Companions* including Ḥaḍrat 'Umar and is advised by them to follow a mild course of action. Ḥaḍrat 'Umar's words are: "O Caliph of the Prophet! be gentle towards the people and try to conciliate them." His reply to this suggestion is remarkable: "How is it," said he, "that you were so violent in the days of *Ignorance*, and have become so weak after embracing Islam? Divine revelations have ceased, and our religion has now become perfect. How can it be mutilated as long as I am alive? No, I swear by my Allah that I shall declare *Jehād* against them if they withhold even a piece of rope from the *Zakāt* that is due from them."[1]

With this reply the envoys of the apostates are sent back and the Caliph now resists with remarkable success the attacks of the enemy in spite of the evident in adequacy of worldly means. He does not only save Medina from the onslaughts of the rebels but pushes them back by launching a counter offensive and takes effective steps to suppress apostasy. The result was that by the end of 11 A.H.

1. Riāḍ-un-Nudrat, I, p. 98.

or within a period of nine months, the entire movement was crushed so thoroughly that since then it has never reappeared in the history of Islam. In the year 12 A.H. begins the process of the defeat of the Persians and the expedition of 'Iraq is over before that year is out. This was soon followed by a campaign against Cæsar (the Roman Emperor). The Muslim army marched on Syria and its victory at Yermuk gave the Romans an idea of the growing strength of Islam. It was for this season that the Lion of Allah (Ḥaḍrat 'Ali) in his sermon at the moment of the death of the first Caliph had said, "Through your virtues and attainments you have cut at the very roots of obscurantism, and made the path of future smooth. You have made (our) difficulties easy and quenched the fire of discord and violence."

Along with these military exploits he also introduced a number of administrative reforms. 'Iraq was not only conquered, but steps were taken for the collection of *Kharaj* and the disbursement of the money thus realized for the attainment of the ideals of Islam. The army had received these instructions: "Do not commit misappropriation; do not deceive anybody; do not disobey your chiefs; do not mutilate human bodies; do not kill old men, women or children; do not cut palm or other fruit trees, nor burn them; do not slaughter camels, goats and cows

except for good; do not molest Christian priests who live in retirement; do not forget God for his blessings that you have enjoyed." The most important point here is that emphasis is laid on maintaining the standards of religion and morality even in the course of a campaign: and the benefits of gentleness and mercy are to be extended to human beings as well as to the animal and vegetable life. Ibn Athîr (d.638 A.H.) has recorded that till his days Ḥaḍrat Abu Bakr's instructions to the army were regarded as the model of a soldier's conduct in Islam. The horrible scenes of the recent war in Europe creates in peace-loving hearts a strong feeling that had Europe been fortunate enough to share the blessings of the Ṣiddiqian code of morality then humanity would have been saved from these terrible calamities!

Let us try at this stage to recall to our minds the sublime ideal of Ḥaḍrat Abu Bakr's conduct. Faced with the problem of crushing the rebellion of Musailama, the false prophet, on the one hand and preparing to resist the onslaught of the two mighty empires of the Romans and the Persians on the other, the Caliph of Muslims manages to find time to comply with the request of the young girls of his *Moḥalla* to milk their goats. The children in the streets still cling to him, calling him '*baba*' (father);

in the vicinity of Medina he still goes to look after a disabled old woman with such assiduity that even Ḥaḍrat 'Umar could not outdo him in this respect; still he goes out to the streets of his capital with a bundle of cloth on his shoulders, purchasing articles for the members of his family. During the siege of Medina he does not only assume command of the forces of defence but also prepares for his army a complete and detailed plan of the battle. In the 'Iraq expedition necessary steps are taken to save its people and their agricultural property from destruction and orders are issued at the same time for land settlement. The study of the Quran and *hadīth* is encouraged, the basic principles of *Fiqh* are formulated, the complicated problems of religion are solved and instructions are given for *Dhikr*. In short, he is at the same a King, a *dervish* a commentator, a *Muḥaddıth*, a *Faqīh*, a man of determination, a destitute, a commander of the army, a revenue minister and a trader. Nevertheless, when he departs from this world he is free from all encumbrances, and leaves for his inheritors neither property nor money, in fact to cover the dead body of the immediate successor of the Holy Prophet they have to wash old and used sheets of cloth. And it was simply to please his God and the Prophet that he made these sacrifices.

He had the various parts of the Quran collected and preserved in the form of a book and called it *Muṣḥaf*. He explained and clarified the meaning of its contents wherever there was any difficulty. He has also narrated *ḥadīth*, and the most reliable authority regarding the proportion of *Zakāt* is taken on his narration. Similarly, in many other matters of primary importance his evidence has been accepted as authentic. In *Fiqh* he formulated the principle of *ijtihad* which subsequently became the main source of guidance for *Mujtahids*. He clarified some of the most complicated problems of *Fiqh*. And his great ability in the art of explaining and commenting upon the dreams has been recognised by all.

Literary activities

In *taṣawwuf* he was the first person to lay down the method of the recitation (*Dhikr*) of the sacred *Kalimah*. The author of the *Kashful Maḥjūb* calls him "*Imam of Taṣawwuf*," and the *Naqshbandia* order of the *Ṣufis* goes up to him through Imam Ja'far Ṣadiq. The mystics [1] maintain that Ḥaḍrat Abu Bakr's spiritual *nisbat* [2] has a connection with the Prophet Abraham, and this is the reason why he had on his heart so deep an effect of the doctrine of *Tauḥīd* (unity of God). In the Holy Quran Prophet Abraham has been spoken of as

1. Ahl-i-Ma'rifat : *lit.* those having knowledge.
2. Nisbat : *lit.* relationship.

awwahan and *munīb*, i.e., one whose heart is full of compassion and one who turns towards God; and this had an influence on Ḥaḍrat Abu Bakr's temper. With the Holy Prophet himself he had the privilege of enjoying the position of *dimniat-i-Kubra*; hence in his person were reflected the virtues of the Prophet in their best perfection. According to S̲h̲ah Waliullah, Ḥaḍrat Abu Bakr received the divine light through the elegance of his heart, and therefore the reality of truth appeared in the form of determination and not mere idea. The best proof for this explanation is provided by the following *ḥadīt̲h̲* of the Prophet:

" Whatever has Allah poured into my heart has been poured by me into the heart of Abu Bakr."

Now, let us carefully examine the incident of his death, for at no stage in the life of a man can we find a clearer indication of his true nature than on the eve of his death. At the age of 63 he was seized with illness, and as his constitution was never strong he was rendered so weak by a continuous fever for fifteen days that he was unable to go to mosque, although a window of his house opened into courtyard. But even in that state of extreme weakness his resolve remained unshaken and he turned a suggestion for calling a physician in these emphatic words: " The physician's exami-

nation is now over!" When asked about the physician's opinion he replied that he had said, "I do what I purpose to do!"

Do you note who had the pulse of Ṣiddiq in his hand? Indeed we have here the best instance of resignation and submission to the will of God. It has also to be noted that he passed the days of his illness in the house which he had received from the Holy Prophet.

When his condition grew worse he began to consider over the question of his successor and nominated Ḥadrat 'Umar after mature consideration and consultation. This choice was more than justified by the blessings which the people enjoyed through the justice of the second Caliph. The consideration that had led him to make this choice is best illustrated in his reply to an objection that Ḥaḍrat 'Umar was a man of rigid temper. With perfect sincerity and enthusiasm he said to the objector, "Do you want to frighten me of (appearing before) my Allah? When I appear before Him I shall say to Him that I have left the best of His creatures as my successor."[1] This was further clarified when he gave Ḥaḍrat 'Umar his last blessings by praying for him thus: "O my Allah! I have made this (selection) for their (Muslims') welfare and with a view to eliminate the possibility of

1. Wāqidi, III, p. 142.

mutual discord among them. What I have done Thou knowest best. After mature consideration I have nominated as my successor a person who is the best and the strongest among them and who is most anxious to see that they follow the right path."[1]

Even in the last moments of his life when Muthanna comes to him from 'Iraq for securing reinforcements he listens to what he says with great patience. Then he calls Haḍrat 'Umar and says to him, "Listen to what I say and act upon it. I believe my life will come to an end today. If I die in the day then before the evening comes, and if I die in the night then before it is dawn, persuade and prepare the Muslims for Muthanna's help. No calamity should deter you from Faith and obeying the commands of Allah. What calamity can be greater than the death of the Prophet? But you know what I did on that day. I swear by my Allah that if I had shown the slightest weakness in carrying out the command of Allah on that day then He would have punished us by bringing about our destruction, and the city of Medina would have been overwhelmed with the fire (of discord). If God Almighty confers victory on the Muslims in Syria then you should send Khalid back to 'Iraq, as he is an experienced officer and is thoroughly acquainted with the conditions of that country."

1. Wāqidi, III, p. 142.

Again, it was in this state of illness that he enquired about the money that had been paid to him from the *Baitul Māl*. Evidently these sums had been paid as an allowance for his labours and with the approval of the *Companions*. Nor were they more than he needed for his expenses. Yet, he was so anxious to clear his accounts that he sold a portion of his personal property and refunded to the *Baitul Māl* the entire money that had been received by him. He also issued instructions that what had come into his possession after his election to the Caliphate in addition to his own property was to be handed over to the new Caliph after him; and this addition consisted of an Abyssinian slave who used to polish the swords of the Muslims besides looking after his children, a sheet of cloth valued at one rupee and a quarter, and a she-camel for bringing water. The execution of this order brought tears to the eyes of Ḥaḍrat 'Umar, and he said, "O Abu Bakr, you have made the task of your successors exceedingly hard!"

Let us also note his anxiety to follow the *Sunnah* of the Prophet. Immediately before his death he asked Ḥaḍrat 'Âesha as to how many pieces of cloth were used for covering the body of the Holy Prophet. And being told that only three pieces were used he said, "For me also three pieces are to be used, namely, the two sheets that are on my body can be

washed for the purpose, and the third may be purchased." (The Muslims of today should note that the wardrobe of their first Caliph had but only two sheets of cloth !) "But," said 'Âyesha on hearing these words, "we are not so poor as not to be in a position to purchase new sheets of cloth." "True, my daughter," said he, "but new cloth is needed more by the living than the dead; coffin is for pus and blood only." Nature also helped him in following in the footsteps of the Prophet. On the day of his death, for instance, he said, "On what day did the Holy Prophet breathe his last?" "On Monday," they replied. "Then," he said, "I also hope to die today." [1]

The great respect which he had for his beloved Prophet is best illustrated by this incident. When he was in a state of agony, his daughter, 'Âyesha, recited the following couplet :—

"The bright face whose freshness gives water to the clouds is affectionate towards the orphans and protects the honour of the widows!"

On hearing this he opened his eyes and said, "The Holy Prophet alone deserved this encomium. Abu Bakr is not worthy of these words."

For God's sake I make an appeal to the people to carefully consider these facts and say if Ḥaḍrat

1. It was Monday.

Abu Bakr had in his heart anything except the love of Allah and His Prophet. No; certainly not.

COUPLET

"O Ḥasrat, within the folds of my heart and eyes is hidden

Nothing but the light of my beloved, I swear by my God.

May God reward him for us!

And the last of our words are: Praise be to Allah, the Lord of the worlds!"

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